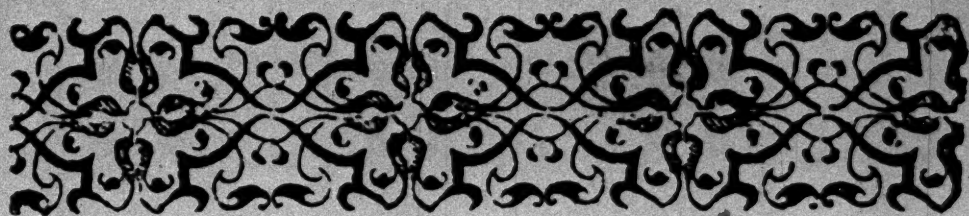


Wherby the authoritie of ma-
ny famous philosophers, and worthy
authors, together, beareth the same
store repeated, whosoever will follo-
w, and diligently studie & haue re-
gard vnto the original source and first
beginning of all vices, & also to the
cause and continuing of them, they
shall find that concupiscence ought
to be accounted and aduoyded most
noyfull, & the burthen & blame
of many vices, knowles, & mores;
wherby it is called all villanous
concupiscence, especially to fornication
& adultery. For
this is the cause, among ma-
ny famous authors, followeth;
wherby it is said, & nourisheth, the
lusts and desires of the
flesh, & intercepting the equitie
of the heart (right honour-
able) & the honestie & prudence,
wherby it is said, wherby our cause, be-
cause it is so frequently (as
the sun) is there as the Sun)
is the most of more
than any other then whosoever

Wherfore the author of this
my famous work, and worthy
author, I pray you, let the same
store be kept, whosoever will follo-
w, and diligently advise & have re-
gard unto the original source and first
beginning of all vices, & also to the
growth and continuing of them; then
shall you see that womanhelle ought
to be accounted and adjudged most
wicked, and the burden & blame
of all vices, namely, murder, adultery,
theft, and all villainous
deeds, especially to be laid
upon her, as upon adultery. For
the author of this work, among his
other good authors, followeth;
and he saith, I nourisheth, the
lusts and desires of the
flesh, and thereby the equitie
of the heart, (right honour-
able) the foolish & prudence,
and the honour of our cause, be-
cause he saith, so frequently (as
the sun) is there as the Sun)
the more or more
the more



11
26
Fancies Ague-fittes,

Or

Beauties Nettle-bed:

Wherein, one nightes lodging,
will cost nine monethes
Nettling.

Handled in sixe Discourses,
pithie, pleasing, and
profitab'e.

Patere, aut abstine.

LONDON,

Printed by G. Simson for William Iones,
dwelling at Holborne conduit, at the
signe of the Gunne.

1599.

2





To the right worshipfull
Master *William Bassett* Esquire, one of
her Maieslies Iustices of the peace, in
both the Countie of Derby and Stafford.

Likewise, to the most vertuous Gen-

tlewoman his wife: all health and

happinesse most hartly

wished.

Phillip

Remise



Ebtes, of what
antiquitye foe-
uer, are not by
delay dischar-
ged, neither
promises, by
long protracti-
on, impeached

from performance. How iustly both
these (right worshipfull) appertaine to
me, though happilie out of date in
your too long expectation: I may be
sory for no sooner compassing, and
you in fauour wil I hope receiue what
comes at last, excusing all errors with

The Epistle

the common addage, better late then neuer. When your worship was high sheriffe of *Stafford-shire*, as, some-way to expresse thankfulness, for the fauours then founde, I promised you, that in such sorte as this I would ere-long salute ye. But being hindred by a long sicknesse, as also conuenient meanes to discharge my promise: I could neuer till this instant be so fortunate, as to greet you with any thing woorthie your viue, or sufficient to plead the least parte of performance. And though my conceite heereof may be greate, yet how you sha'l thinke therof may well be doubted, because oppinions are as varyous, as mens humours are diuers: yet the sound beleefe I haue in your euer-affable nature, makes mee hope, that the meannes of my gift, shall be shadowed
ed

Dedicatorie.

ed with the intire depth of great good will, and what wantes in this, in some other heerafter will be better supplied.

Nor seek I to be free from my former bond of promise, by this sillie trifle, in respect of so great deseruing : but rather that your worship would take this onward, to arme yew with some hope of attayning to the rest, and that withal to expresse, I am willing to continue yours in dutie, till the very vttermost be discharged.

Both this, my selte and what else remaynes in me, I intreat your worship kindly to conster on, for you shal finde them readie on the least occasion to vse them. In meane while, praying for all happie blessings to attend and follow you, as also the most vertuous Gentle-woman your wife, whom heauen enrich with blessed

Epistle

sight of her hopes' ioy : I humbly
commend ye both to his protection,
who hath hitherto had care of you,
and will euermore comfort you.



The Argument of each *seuerall discourse.*

Of Beautie.

Dis. 1

Of Loue:

Dis. 2.

Of the meanes to compasse fauour
and acceptaunce.

Dis. 3.

Of the considerations of Loue

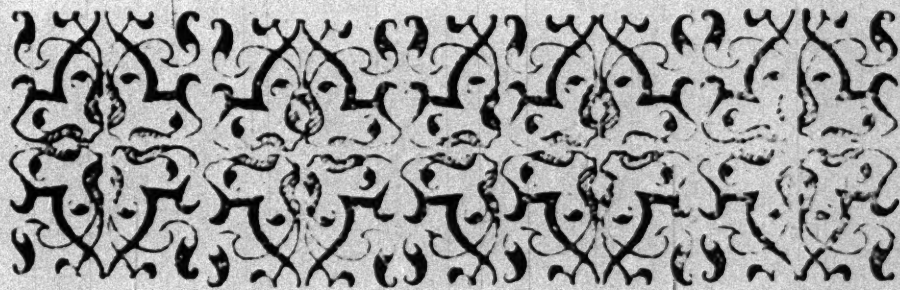
Dis. 4.

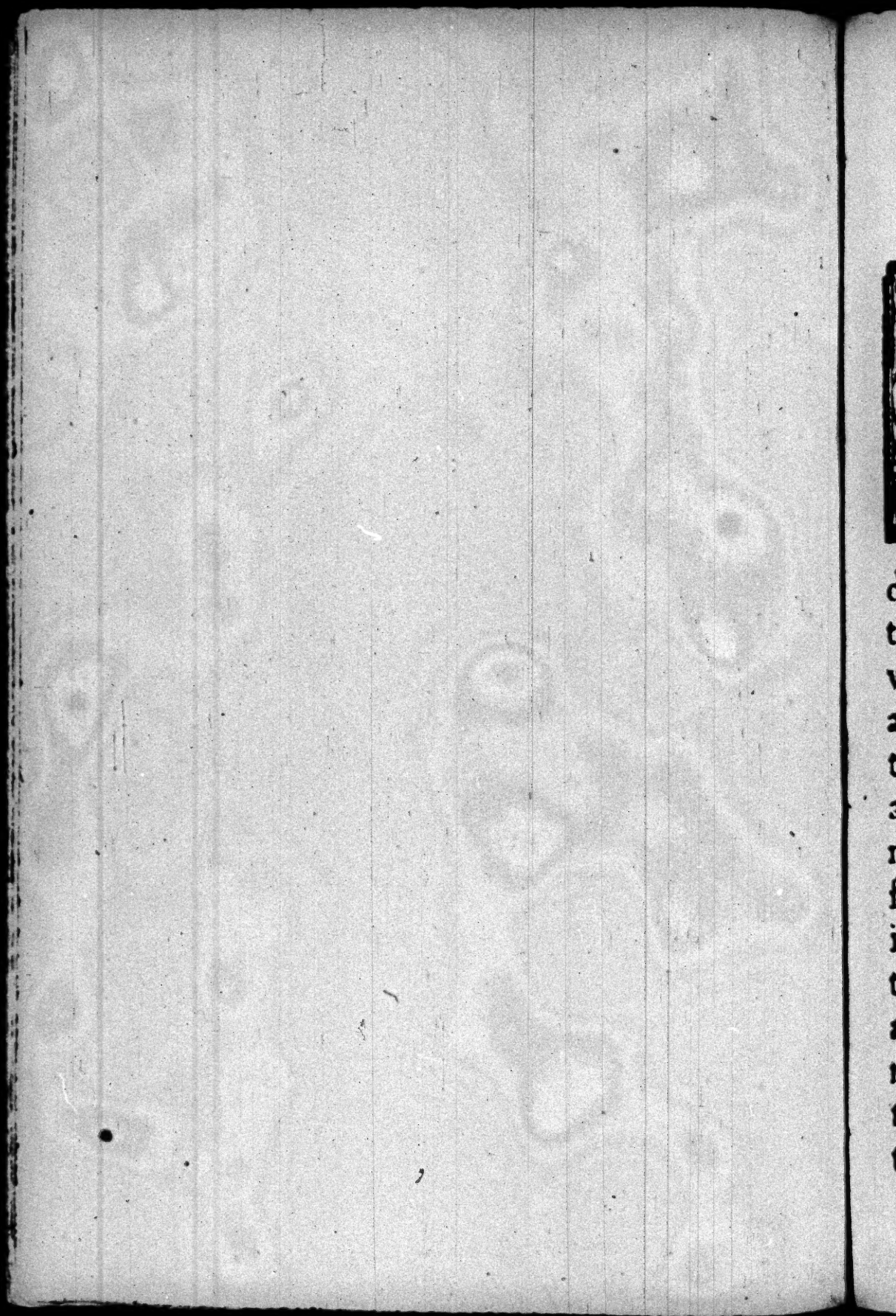
Of Icalosie.

Dis. 5.

Of the passions of Looue.

Dis. 6.





Of Beautie.

The first discourse



Knowe not if among those benefits bestowed vppon the body, beauty deserue to haue any such account made of it, as we do, of health, agilitie, strength, and disposition : because Beautie is not any thing at all felt by the person indued there with, neyther serues but to such as see it, and to them whom it giueth delight. Now to know, if by Beautie there doth ensue any commoditie, the question is problematicall, and may be debated as for the affirmatiue, so likewise for the negatiue, for it appeares, that nature bestowing beautie on any, did it to make them beloued, and that which possesseth the hartes of men, may by good right be termed mightie, and drawes all sortes of commodities to it, not hauing neede of any thing in
B. the

The first discourse.

the protection of others. Briefely, it is well knowen, what good those famous courtezanes got by it, as *Flora, Layis, Lamia* and their like, moreouer, it is necessarie we should remember, that Beautie is such a gift of nature, as all the gold in the world cannot giue vs the like; for eloquence, science, and gentilitie, are attayned only by studie and diligence.

If then no small estimation be to be made of the fauoure, good grace, and loue of men; we must confesse Beautie to be a benefit, at least the cause thereof, in winning and procuring vs such frendes. But when (on the other side) I consider, that those frendes which are followers of Beautie, be rather louers of their owne pleasures and voluptuousnes, so that they loue not indeede the beautifull body, but better may be called enemies, yea traitours to the honor and good renowne of Beautie, then any true frendes or well willers: I rest in my former oppinion, and dare not repute beautie to be a benefit.

VWhen

The first discourse.

VVhen likewise I call auncient histories to memorie, I finde how hurtful beautie was to *Lucretia*, albeit she was most chaste and vertuous, to modest *Susanna*, also, and discreet *Penelope*, mirrors and examples of perfect loyaltie: both they and an infinite number of their like, had bene most happie, if their beauties had not bene so much coueted and desired.

In like manner I consider, that such as are followers of beautie, haue no respect but of their owne passions, and no care at all of beauties reputation, because if beautie in some sorte doth bring commoditie to such as are adorned therewith, as perhaps to commaund mens goodes at their pleasure: yet can they not for all that overrule their harts and willes, for many times they giue their goods away to enioy their pleasure, and they that yeeld thereto, make sale both of their bodies and honor, submitting themselves to base prostitution onely for monye. Such women therefore cannot iustly terme themselves mistresses

The first discourse.

when to haue a little power of their goods, they make their owne persons as seruantes to men, so for the bare title of Lady of their money, they make men Lords of their affections, nay, of them selues so much as may be. We may now see if beauty be a benefit to such as delight therein, when it cannot be in her that is indued therewith, because she can neyther feele or see it any way, and in trueth, I may here speake as *Epicurus* did of pleasures, when one demaunded of him, whether pleasure were a benefit or no, and he thereto returned this answere; that he hath but little wit, who when his finger is in the fyre, wil aske of other if he feele payne or no, whether the fire be hot, and Ice cold: meaning thereby, if a delight be pleasing to a mans own self, why should he question whether it be a benefit or no, since himselfe both feeles and makes experiment thereof. In like manner I say, that he who hath a fayre wife, knowes well if he haue delight or pleasure, for were not beautie expected
and

The first discourse.

and desired, it would not be so generally sought and purchased, which makes mee to coniecture, that a man hauing a fayre wife or friend, esteemes beautie for a benefit and cheifest pleasure, and therefore *Plato* giues no other definition of loue, but that it is a desire of beautie, as very amply he deliuereth in his dialogue called *Phædrus*.

For this matter therefore, the testimonies of so many Poets shall suffice mee, who expresse in their writings, that generally beautie hath beene magnified, exalted and honoured, as a great gift of God, and, but that I finde beautie to be environned with many perillous discommodities, I should consent with them in opinion. But I consider that which many great personages haue done before me, of whom I could alledge authorities most notable, which might serue to satisfie the greatest doubters; only I wil rehearse the reason that hath moned them to such saying, and in declaring the reason, none can

The first discourse.

contradict me, but that the prooffe is cleare and apparant. For if I should auouch but the alegation of Poets, it myght then be sayde, that they speake according to their passions, and women might reiect them as their aduersaries and enemies to their sex, wheras if I show the grounded reason themselves may then receiue blame in not giuing credit thereto, or els they dare not tearme themselves reasonable when they will giue no place to reason.

Fyrst then I say, that beautie hath this discommoditie, it is coueted by euery one, it is most hard to be kept and defended, being a thing sought after by so many persons, (as it were) continually besieged. For as a garden that is replenished with all faire flowers and frutes, or a treasure stored with riches most precious, is in dayly danger, and needeth especiall guardance: euen such and no otherwise is the beautie of women.

This is the first reason alledged by Poets, whereto they further adde, that beauty beget-

The first discourse.

begetteth in women great pride and over-weening, as *Ouid* in this verse testifieth.

Fastus inest pulcris, sequiturque superbia formam.

That is.

Beautie makes women to bee wonderfuls proude.

In beeing then so proud and loftie minded, they imagine that their beautie should serue them to some end or purpose, and say, that beautie had not bene giuen them, but both they must and ought to make some vse of it. And as we note one loue to beget another, so do we likewise behold, that a woman often solicited if she be not vertuous, and strong in resistance, she is in danger to make shipwracke of her beautie, by those entisings which her beauty procure.

Perhappes some will denie, that women are subiect to loue any other then their husbandes, but then they must confesse

The first discourse.

withal that they are apt therein to be suspected, especially if they be indued with admirable beautie, yea many tymes it comes so to passe, that such beautie hath bene verie hurtfull to their husbands, and extended to the losse of their liues. The example of *Vrias* may serue, the husband to *Bersaba*; but if we shall neede any more allegations, it is too well knowen how damageable *Hellens* beautie was to her husband *Menelaus*, to *Paris*, and *Deiphobus*, who lost their liues, and made the earth drunke with effusion of their blood.

It is likewise as euident, that which is written of *Abraham*, who had a fayre wife named *Sara*, and because he went with her into *Egypt*, he sayd; thou art fayre, and if it be knowen that I am thy husband, I shall be slayne, that they may enioy thee, it will be best therefore to call me thy brother. Afterwarde, when *Abimelech* sawe her, *Abraham* was constrayned to denye he was her husband. The historie of *Gyges* and *Candaulus* is as notable

The first discourse.

ble, with infinite others that might be rehearsed. All which notwithstanding, I will not say as some haue doone.

Cumque pudicitia rara est concordia forma.
Beautie with chastitie is sildome found.

For I can proue them liers by numberlesse examples, of very beautifull and vertuous Ladies, that haue and yet liue in honor to this day amongst vs, and so shall do for euer, to their confusion, who haue so shamefully flaudred them.

But for confirmation of my former speeches, that womens beauties is dangerous to their husbantes, I will not let slip in silence, what wise *Bias*, a man so much renowned spake, saying: Beautie much marked and gazed at, is no assurance to the husband, for though vertue be conioyned therewith, yet is the man in euident danger, wherefore, the very wisest haue beene of this opinion, that such beautie as is most requisite in women, is to be indifferently fayre, or as we say in Latine, *Stata forma*

The first discourse.

forma, aut uxoria forma. They adde moreover, since beautie is a thing which decayeth and weareth old by time, that it is more yrkesome to him, who hath seene his wife beautiful, to note her now depriued thereof, and dispoiled of that flower, euen as the trees of their leaues in winter.

In like manner can I assure ye, that notwithstanding the declaration of such as are not pursued and followed, but by the immodest and shamelesse: yet beautie is neuer alone, but often tymes accompanied with many good graces, and my reason is, that we vsually shewe our selues to others, as they declare themselves towardes vs, and the beautifull beeing imbraced, and wel wished by all: shewes themselves likewise reciprocally sweete, curteous, and affable to all. But perhappes you will alledge some faults vnto me, as making themselves proude, when they heare one praise or repute them to be fayre. Such haue no desert to hold place with honorable dames, because the more vertue is extolled, the
more

The first discourse.

more humble it makes the person endued therewith.

I will say, as an annient and great personage counsell'd young Ladies in his time, to view themselves diuers times in a glasse, to the end (quoth he) that finding themselves fayre, they should endeavour to be as beautifull in their mindes, shaming that their bodies which are vile and corruptible, should be more goodly then their soules, which are deuine and immortall. In like case, if they descerne themselves to be foule and mishapen, they should labour to recompence that difformitie by their good mindes, and such goodly graces as best beseemeth them.

Such ought to be the dayly practise of those which are fayre, because it seemes a thing very odious, to see a beautifull body not adorned with good graces and vertues, which want procureth great greife in many beholders, pittying so fayre a creature should be in such sorte blemished, where others are quite contrarie, that deserve

The first discourse.

seruelesse looking on. Therefore, when such shall request fauour at mens handes, well may they in scorne and derision be answered, that their owne imperfections makes them not regarded, and so they continue chaste, because none cares for them.

It is the nature of a woman, the more one importunes her, the lesse she regards what she would gladliest haue, which makes them to obserue it as a general rule, to despise them most that chiefeest sue to them: for the loue which they beare to them selues, hinders all loue els they should bestowe on others, then which there can be nothing more contrarie to loue, namely this *Philastia*, selfe loue, or vayne opinion of our selues. But I mind not here to to alledge those inconueniences, because the argument would haue but a bad foundation, only I say, that if a wife addict her selfe to loue any one, it is not in regard that her selfe is fayre, but because she esteems him faire whom she loues, for we see the hard fauored to be as amorous, & stand
vppon

The first discourse.

vpon termes to be intreated, as they that are fayrest, and best may brag of beautie. Wherfore it is a thing most certaine, that nothing els but the fayre forme of the countenaunce, the beautifull cullour and pleasing looks of yong personages, such as are in the only flower of their age: is that which doth attract affection, set open the windowes of good opinion, and by little and little kindles the fire, which afterwarde breakes into loues cheifst flame.

Now many tymes it happens, that diuers (through the folly of their parentes) struiuing to quench this affection and passion, by force and without reason, do nothing els aduantage themselves thereby: but growe into more trouble, as contending with smooke, whereas if they would giue them head or libertie, before such wretches as are lewdest and most voluptuous, they would ouerthrow them in their owne naughtinesse.

Hereby may we then perceiue, that where-

as

The first discourse.

as loue should make such personages gentle kinde and affable, to them which frequent their companie, it turnes to the contrarie, making them melancholique, forward and out of all order. Then let vs not maruaile, why our elders described loue to be inconstant and variable, or like to the sunne, which dayly seemes to quench it selfe, and yet euery morning renewes his light agayne: for this is my conceite of loue, that as it is mortall and perishable, so it cannot be constant in one and the selfe same kinde.

But to come to the conclusion of that before rehearsed, concerning Beautie, I will conclude with *Aristotle*, that of two vertuous women, the one beeing fayre, and the other hard fauoured, the which surpasseth the other in beautie, shall be more praised and esteemed then the other can be. And the like may be sayd of two personages vertuous and wise, the one beeing rich, the other poore: most certayne is it, that the rich man shall be in more account then

The first discourse.

then the poore, because the one will be more contented then the other. But if beautie or riches shall necessarily bring their vices with them, then I wil conclude otherwise. Or if any one will obiekt vnto mee, that he hath occasion of offending, cyther by beautie or riches: then wil I likewise answere him, that he hath the more neede of vertue to make resistance.



The second discourse

Of Loue.

The second discourse.

LOue hath bene of all men so extolled & esteemed, that antiquitie made a god of it, as being the most forcible passion in vs, to wit, the only cause of all our actions. It was not then without reason, that they of elder time did so worthily celebrate the same, and that not onely men subiected themselves thereto, but the Gods likewise were vnder loues controlement.

And not to vse but this argument onely, to shewe how it is combined with our senses, and that it is the efficient cause of whatsoeuer we do: in mine opinion may be deemed sufficient in this case.

All our actions are to some end or purpose, as *Aristotle* expresseth, to some apparant good; why then you will confesse, that each one is amorous and desirous of
that

The second discourse.

that end, purpose and apparant good, then consequently whatsoeuer is doone, is done for loue: for eche man looues and desires that which is his, because he thinks it good, profitable, and needfull for him, as the couetous man, he is amorous of his riches, the enuious, of his reuenge, the incontinent, of his beastly pleasure, the vertuous: of his vertues, and consequently, each man doth frame and leuell all his endeouours, to the end of pleasing him selfe, which title or name *Plato* giueth vnto it.

I will not here trouble my selfe in collecting authorities from our elders, who haue so highly exalted the powre of loue, only I must say, that there is no passion in vs more strong and piercing, as may be discerned in them that affect and loue honor, who dare boldly oppose their liues agaynst the cannons mouth, as valiant enemies and dispisers of death: others for the loue of their Mistresses, to doo such things as else were impossible, euen desperate hazard of their goods and liues.

C

Now

The second discourse.

Now herein make I no iote of difference, betweene the loue which a man beares to a woman, and the loue he caries to any goodly thing: for I stand vpon those tearmes of definition, which *Plato* himselfe hath giuen to loue, namely, that it is a desire to enioy whatsoeuer is beautifull. For I call that beautie, which a man thinkes to be good, and (as he in the beginning of his *Ethiques* calles it) the apparant good, which is the end of al our actions. Likewise *Plato*, speaking of this beautie disputes it ingenerall, as the brauty of a vertuous man is nothing els but his vertue: which (sayth *Cicero*) if it appeare to the eyes of men, we may easily presume, how louely it makes him to them that beholdes it.

But to particularize this matter, we will speak of the loue of man toward a womā, and then must we say in trueth, that it is a thing so naturall, as there is no neede of other prooffe, seeing by common sence we vnderstand & call that naturall, which by nature is as vsual to beasts as men.

And

The second discourse.

And therefore let me say of him that fees not this passion, as a Courtezane did of one which made loue to her, who shewed himselfe so cold and dull in his amorous blandishments: that though (quoth she) I haue moued many men, by much lesse kindnesse then I haue shewento thee, yet I finde all this fauour lost which hath beene bestowed on thee, because thou appearest to be no man, but rather a hard and insensible stone.

And verily the phisitions doe shew by the anotomie of our bodies, that a man being composed of flesh, blood, and his other partes, must necessarily be subiect to the humour wherewith he is borne: as he is to yeeld to hunger, thirst and other appetites, which pertake with the disposition of our blood. *Plato* speaking of *Hermaphroditus*, that is both man and woman, sayth, that man at the first was made both male and female, which seemes to haue some correspondence with others holding the same opiniō. But man (saith he sone after being

The second discourse.

deuided into male and female, hath euer since had the appetite of reioyning & conuining himselfe togeather agayne, (as we discerne by desire of kissing, imbracing, & such like,) as he was at the first created.

But *Aristotle* telles vs an other reason, which seemes more true and likely, because the vnion whereof *Plato* speakes, is not to be so agayne conioyned, neyther can man likewise haue any hope thereof. He sayth, that for the conseruation of eyther sex and kinde nature hath giuen a desire of ingendring, as wel by men as beasts. Hereof may we say, as *Cicero* doth in his booke of olde age: that man sowes, plantes, grafts, buildes, leaues his bookes for his posteritie, not hauing any thing inciting him hereto, but that nature would haue all thinges preserued in the kinde, wherein first of al she brought it into the worlde.

And this is an influence as common to beastes as men, issuing from the prouidence of nature, as hunger and thirst is giuen

The second discourse.

uen to man as well as beastes, to the end he should maintayne his body, which takes alteration by euapored nourishment, and desireth continually new fomentation, and so hunger instructeth man when is meete time to feede himselfe.

But leaue we this loue or indignation naturall, which rather is beastly then humane, and let vs speake of that loue, which addresseth it selfe to the minde, when a man loues a fayre person, wise and of good grace. And to speake ingenerally of beautie, it ought to be as well vnderstood of the minde as the bodie: for one is amorous of the minde, to acknowledge in the other person, somewhat or other agreeing with our nature, such as is liking and agreeable with vs. Now to know what ioy one minde hath of an other, we may answer, that as one bodie is glad of an other bodie, so one minde of an other, so the fruition & delight is in the same manner sympathized. Then he that loueth, desires that the thoughts of his mind, may v-

The second discourse.

nite & ioyne themselues with the thoughts of the person beloued, and as the body of the one receiues the others bodie in corporall pleasure, so the minde might meete with another minde, and giue it selfe thereto, as in communication of hartes, so of willes, seruing one anothers vse, and taking on eyther part a mutuall concord in desire, and no greater delight can be spoken of, then when one findes himselfe as well beloued, as he doth loue. This may we further discern, in that God desireth our loue of vs, vrging it to be giuen with all our hart, by reason (on his behalfe) he loues vs infinitely: we must then confesse, that pleasure goes before loue, which is a delight conceiued in the minde, as he which desires the pleasure of a woman, apprehendeth in his mind and imagination the delight he is to enjoy, and so sometymes, as if he had performed it, is he pleased & fully satisfied, which is the thing that we call to loue.

In like manner, he that loues a vertuous
bodie

The second discourse.

body, desires to be in her good grace, and so reciprocally to be beloued. Behold then wherein the benefit of loue cōsisteth, nor cā any assigne other cause of the good which is felt by delight of the mind, then that we find of our selues, which makes euery man well borne, desire to be reputed, esteemed & loued of euery one, especially thē whō he loueth & reuerenceth, as of his prince, of honorable gentlemen, and al his other wel willers beside. Neuerthelesse, because it happeneth often times, that when one speakes of loue, we rather vnderstand the loue which a man beares to a woman, then that which one man caries to another: so may I well saye, and that by good right, a man loues a woman more then he can doe any man whatsoeuer, for there is no one but will confesse, that two cords or strings binde and hold more strongly then one can do. If then it be so, this must necessarily be likewise graunted, that man and woman beeing ioyned together in body and minde, their loue is more firme

The second discourse.

and strict, then that of man to man can be, beeing linked together but in minde onely. Yet will I not denie for al this, but that a stable and firme bond is found in one mans minde to another, for their vertues: if then the vertues in a womā are not such, as may answere and agree with them in her husband, then doubtlesse I must confesse, that the loue betweene men is much more great, then the other of a man toward a woman.

But in equallitie of vertues, I say a man loues a woman better then he can doe a man, because man is not a mind onely, nor a bodie onely, but a mind and bodie ioyned together, and while the marriage of the minde to the bodie indureth, there is such societie betweene them, that the one suffers the others infirmitie, reioyceth and pertakes in contentment or otherwise.

It appeareth then, that the mind dependeth altogether on the bodie, as is playnely noted, because the bodie is the organ
and

The second discourse.

and instrument of the mind, and as the memorie of man looseth it selfe, when the vessell of the brayne is offended or abused: so likewise doth iudgement and common sence; for we see there is no difference betweene a foole and a wise man, but the health & disposition of the braine and not of the minde, as the minde being made of one and the selfe same matter, but performing their functions by the bodies organes.

So we see, that a man distempered by wine fuming vp into his brayne, becomes like a foole or a frantique man: then hereby may we well perceiue, that there is a great simparchie and coniunctiō betweene the minde and the bodie, wherevpon, I conclude the loue of men toward women to be great, when the minde and bodie delight and meete together by coniunction.

And because some will say, there is not found so great amitie betwene a brother and sister or kinsman, as with her that enioyeth more private societie: euen so the
C 5 delight

The second discourse.

delight is better agreeable, man being no way participating of any thing, then by means of the bodie. And if we should neede to produce diuinitie, we know that God requires aswel the seruice of our bodies, as of our mindes, the sacramentes are applyed to the body aswel as to the mind, and the body aswell as the minde, must participate (after this life) of good or euill in the other world, in brieft, without the body, a man were not a man, neyther could be capable of knowing any thing: which may be gathered by the disposition of our common sence, wherto all the other senses apply themselves and that by sight, hearing, and the other as helpers, the soule receiues instruction, which sight, & hearing being taken from man, he is then no other but as a brute beast & insensible.

But it is true, that I make great difference betweene the delight of loue in a beast, and the other propper in a man, for that in a beast, it goes no further then the body, without any more matter, and is not
froued

The second discourse.

moued but by nature onely to ingender;
but man hath the delight of the minde
and did such pleasure of the body serue to
no other end, but to expresse the content-
ment of the minde, yet were it as necessa-
rie, as our speech to be an instance of our
thoughtes, neyther can a man declare his
good will and intents, but by the minis-
trie of the mouth, and other signes of the
body. In like manner, the greatest affecti-
on is made apparant by kisses, mutuall im-
bracings, and other apt instances of the
body and I dare affirme, that the man
which truely loues, neuer findes the de-
light of the body so pleasing, as when he
sees his Lady (on her behalte) deliuer like
testimonie of her loue to him, and that
with a cheareful hart she entertaineth him,
which makes a man take more pleasure in
her he loueth, and by whom he is beloued
agayne, then in any other whatsoeuer, be
she neuer so beautifull.

For (as saith one, and very well too) when
a man receiues a present from a Lord, he
regardeth not the gift, how faire or rich so

euer

The second discourse.

euert it be, as he dooth the good will and countesie of the giuer: so God acknowledgeth not our presents, neither careth for them, but our intents and good wils only. Therefore we may say, that when a man sporteth, the pleasure of the body likes him not so well, as that of the hart: for if pleasure be had against the good will of any, it serues not to him as anye contentment. Contrarywise, although he delighted but his body only, yet if he were assured of the others good liking, it would suffise, being loued againe as him selfe dooth loue.

Moreouer, if it be granted, that the body is in such sort espoused to the minde, as being one with the other, it cannot be but an extreame paine, if they delight not one in the other: why then it would seeme most hurtfull to them, if they should be forced to abstaine frō a ioy so vehement, or abide separation thorowe constraint, not daring priuatly or publikly be seen together: who so thus offēdeth, or seeketh to force nature, cannot auoide falling into great danger.

Why

The second discourse.

Why then I must say, that strict and intimate amitie, cannot long continue between a man and woman, without the delight of the bodie, if amitie be bred of one and selfe same will, not able to endure sinister contraries: why then such parties shall as hardlie command and vanquish their passions, as they receive good by being in one anothers sight, and harme when they may not be so together, or as daring not to speake but before witneses. This is the reason, why loue is said not to continue long betweene a man and woman, except it be in such as are tyed by the bands of mariage: for betweene others it cannot be, either without great danger, or without suspicion and scandale, especially such secrecie and communication, as is required in loue, which makes of two hearts one, and ioyneth them inseperably together.

As for others, because our lawe giues vs a conscience, if kindnes be had, hardly can it be durable: but betwene married persons, because the wise haue made a vertue of necess.

The second discourse.

necessitie, alliaunce is more certaine, to wit, more lasting, hauing made a communion and societie together, of all fortunes whatsoeuer, good and bad.

But concerning loue, it is very hard to be demeaned with a woman, if she be not his wife or freend in delighting: because nature inuites vs to those imbracings and secrecies, which follow one another in sequence, not to be named among such persons as intend to liue chastely. And this I speake, because discoursing now of loue, I meane not amitie, which I reserue for man to man, or brother to syster, or a sonne to his mother, which cannot well name it selfe to be loue, neyther the desyre of beauty, distinct and seperated from amitie and good will: for in trueth, the societie among amorous persons is such as the body is but a meane of uniting the soules, and heerevpon diuers Philosophitions discoursing, haue made a communication of the complexions, taken from the braine, the heart, the lyuer, and in breefe from all
the

The second discourse.

the animall partes in man, the lyfe of an infant being disposed and formed therby, which is the cause why men are heere so moued & prouoked, wheras other beasts enter as by a kinde of violence: And hence proceedeth the passions of the amorous, expressed so liuely by Poets both Greeke, Latin, Italian, and others beside auncient and moderne, especially when they haue set downe nothing, but haue eyther felt or experimented the same sufficiently in themselves. so that it is very needfull, if a man will make resistance, to vse such extremities, as we read the most holye persons did, who led their liues in the solitarie deserts, and heere I might alledge what they haue written, but that it is sufficiently knowne already.

But all this notwithstanding, I set it not downe as a generall rule, that a man cannot loue a woman but in this manner, and for the delight before rehearsed: for well might I be ashamed thereof, besyde, I should doo iniurye to infinite honest
and

The second discourse.

and chaste looues. But I say, that keeping the one and other from following his nature, therein consists the paine and the merit, since (as I lately spake) the most holie persons being in the wilderness, liuing on sauage rootes, punishing their bodies with hard garments, drinking water, and sleeping little, but lying on sharpe stones, in breefe, not admitting any remedie: yet haue they in such sorte beene assaulted, as they in theyr writings haue been constrained to expresse it.

Now concerning our selues, who are trained and brought vp in softe and delicate manner, when we haue perticuler and priuate conference with her whome we best looue, being fayre and gracious, and requiting vs with loue: if we could then abstaine, the glory would be found the greater, by how much the payne and resistance was difficult, cheefely, when in regarde of the affection we beare our freend, we feare to vrge any thing might be vn honorable. And heerein may the power of looue be
discer-

The second discourse.

discerned, which making the louer forget his pleasure, defrauds his desire, to content her in al he may whom he so dearly affecteth. Of such loyal freends are many to be found, whose louers haue had such authoritie ouer them, as, being vertuous, by perswasive reason they let passe the pleasure, for the great daunger which followes and ensues thereby.

His guide herein, as in all thinges else is, that the action of a man is in his election, and the election betweene two goods, according as it is sayde, a man for his pleasure leaues the following of honor, which is but the minde of a cowardly souldier or Suaile like house keeper, timorous to follow the renounced exercise of warre: where contrariwise, the braue Souldier, beeing iealous of his honor, beguiles himselfe of his ease, and the pleasure he takes in his house with his wife, making the hard field his bed, mountes on the rampartes, shuts himselfe into a towne, where he suffers extremitie of famine, makes his
D. body

The second discourse.

body a wall agaynst the cannons batterie,
and doth all this for the loue of his honor.

In like sort can I say, that he which truly loueth, will abstayne from his owne desire, be it but to satisfie the chaste and modest inclination of his beloued. As she likewise that lookes for answerable looue to her owne, will endeuer by al meanes she can deuise, that the grace of her mouth, namely her breath and speech, may be sweet pleasing and agreeable to her louer.

But as for such as are vnited by the bonds of marriage, they remembring the inducements of their former loues, & how they laboured by al courses, to congratulat one another in al chaste and cordiall kindnes: so much the more ought they to vphold their coniunction, & heedfully haue an eye from the very beginning, to shun all occasions of discention and discord; as considering, that pieces of wood greenly cōbined together, will be disioynd and misplacd by the least occasion in the worlde: but contrariwise, when the ioynts are well knit and assured
by

The second discourse.

by long prooffe of time, hardly can they be
ſunderd, or ſeperated again by force or fire.
And as we ſee ſtrawe doth eaſily take fire,
ſo may it as quickly be quenched again, ex-
cept ſome ſudden matter be added to help
and maintaine it: euen ſuch ſhould we e-
ſteeme the loue of new married folks to be,
which is not kindled but by the heate of
youth, eſpecially the ſweete beauty of the
body: ſo that it cannot be firme or durable,
if it be not grounded by conformitie of
good and honeſt manners, which begets a
reciprocall affection of one to the other.
Now as for ſuch as cannot endure the firſt
frowardnes & riotous of their new matches:
I may properly cōpare them to thoſe, that
deeme a raiſing grape like to another, becauſe
perhaps before they ſaw vergis made of it.
And ſo concerning the new married, who
diſdain their huſbands at the firſt meetings:
they do neither more or leſſe, then like him
that becauſe the Bee ſtūg him a little, caſts
away the quātity of hony which ſhe then
left in his hand. All things therefore, eſpecial
D 2. ly ſuch as

The second discourse

as concerne our affections, ought to be common in marriage, and contrariwise, all outrages and iniuries to be vtterly banished.

For if *Cato* depriued a *Romane* Senatour of his office & dignitie, because in the presence of his daughter he kissed his wife, (which in mine opinion was a sentence too seuer:) what imagine you should be done to such as offend, iniurie and strike their wiues, Say she be hard fauored & deformed, it is lesse praise to kisse, embrace and toy with her in companie, then the shame is reputed greater, to strike, abuse, & mistearme her, be it neuer so secret or how focuer, and this hath bene the fault of very many, as I could make knowen by fundry examples.

The delight of loue and benefit thereof, according to the opinion of the wisest; consisteth in foure things: *viz.* sight, speech kissing, and feeling, which is last of all, and though each of them doth merit a most ample discourse, yet he that would know
their

The second discourse.

their seuerall particularities : let him search the Poets, who haue al spoken like most skilful maisters, likewise let him peruse the Philosophers, and among the rest, *Plato* in his *Conuiuium*, where very largely he hath set downe his minde, and not onely haue they written liberally hereon, but proued the force of loue, & witnessed the same by their owne endured passions.

As for the first and second poyntes, they are the two fences, wherby all knowledge enters into a man, to wit, sight and hearing, and it seemes that our soule taketh her forme by these two fences, for whosoever is deprived of them, hath no difference at all from a brute beaſt. The Philosophers talke of a common sence at the beginning of our brayne, whereto all the feelings of the fantasie do addresse themselves, & so doth iudgement and memorie likewise.

Loue then begetteth it selfe by the eyes, which are the gates whereby our conceites do enter, & they drawe our inclination according to their iudgement, raising a desire
D 3. which

The second discourse.

which is called loue, appoynting it to the mansion of the hart, which is the reason, that in loue we talke so much of the hart: not because the hart is an onely member that hath life, but in regard of the soule, which woorks not but by the organes and instruments of the hart, conuaying all our other partes to the hart, as the little finger cannot stirre it selfe, but by the operation of the hart, and the hart by our will, which principally abydeth therein.

Why then, when the eye hath brought to our common sence the figure of beauty, fancie (who is nearest neighbour to our common sence) is immediately moued, and sendes a message thereof to the hart, which forthwith desires delight and fruition of that, which to him appeareth so beautifull. Now concerning hearing, it likewise greatly helpeth loue, for communication of the mindes together: for the beautie of the minde consisteth in reason, which by speech imparteth it selfe vnto vs, and hearing carieth all things from the
sence

The second discourse.

sence common, to fancie and iudgement, imprinting so much in the memorie which afterward succeedeth, as prouokes both desire, appetite and will.

Virgill hath most excellently described, how *Dido* became amorous of *Aeneas*, saying, that hauing heard of himselfe his worthe and famous deedes, as also what daungers he had escaped: his height of valour (which he seemed to haue made good prooffe of) by little and little entred her minde and opinion, and vrged her to this induction by her self. It is not possible, but he must needs be descended of very good place, for a villaine neuer could performe such enterprises: his vertue, his race, and al else so much moued her, as in the end she was caught fast in the snarres of loue.

Vertue, beautie, and honestie are the true allurers of loue, and therefore *Tarquim* was not so much moued with the beauty of *Lucrece*, as her chastity & honest demeanor, finding her well exercised & busied in her house, not idle & slothfull as he had done

The second discourse.

many other, amidst their pleasures, banquets and vanities.

Communication and speech declare what a man is, his wisdom and learning is not known but only thereby: now knowledge is in man according to the thing which best fitteth their honor, and whereby they gaine most the loue and fauour of men. Therefore speech (by good right) is most requisite in loue, to tell thee how & what a man is: for it is written, that *Socrates* seeing a handsome young youth, sayd to him; Speake, to thee & I may both see and know thee. Next vnto speaking is placed kissing, and truly, if the pleasure were not felt which ensueth thereby, my selfe would deeme it strange, why there is sometime such forbearance from kissing, and why we loue rather to kisse ones mouthe; rather then any one thing as faire and sweet: but experience teacheth vs, that especially among the rest, kissing is a great parte of delight, a mother kisseth her son, a brother his sister, and in Fraunce it is most comon, because

The second discourse.

cause it is counted as a saluting, chiefly when one comes from any farre place.

Some say, that the minds doo cōmunicate therby, and haue written wonderfull matters of kisses: but what is knowen by sense, hath no need of further prooffe; as when we see a thing black or white, it is vaine to demaund any other prooffe; when we handle a thing hard or soft; when we heare a sound lowd or lowe; when we tast a thing sowre or sweet, in al these other reason is not required. And so say I of kissing, it is needlesse to demaund if it be pleasant or no, for in kissing it maketh prooffe of it selfe, & so much the more, because we touch the person whom we kisse, the pleasure is great, & then is the benefit refered not to the bodie only, but to the minde: witnesse those kisses which men in times past gaue to one another, the father to the sonne, and the mother also, a playne demonstration of courtesie and kindnesse.

I will insist no other pointes then are expressed, but leaue them as reserued to experience.

The second discourse.

perience, for many things are therby done honeitly, which are not to be named, and many things likewise might be named, which were better to be kept in secret; as *Cicer* said to the seuerer and stoicall iudges, and because it dependeth vpon the sence. Now to know what is the cause of loue, as also by what bayts and allurementes he ouertaketh himselfe: this may not wel be discoursed ingeneral, neither am I of their opinion, that say a conformitie and resemblance procureth loue betweene vs: for we haue seene the difforned loue the fayre, the ignorant the wise with admiration, the infirme and weake magnifying hardy and valiaunt men. Briefly, what so is faire, what so is vertuous, generally in ail, at all tymes, and in all places, is praised & esteemed, & that which is vice, is by the vicius themselves reprobued. It were an absurd thing then to say, that loue ensueth by resemblance, and as *Aristotle* sayth (reciting the authority of *Euripides*) the earth desireth rayne when it is drye, the sick, the Phisition. True

The second discourse.

is it, that it is another manner of matter, the amitie which reconciles it selfe betweene persons of selfe same complexion and inclynation, then in other cases, and the reason is euident: namely, as he that loues an other for his vertue, is likewise in selfe same manner beloued of him againe, if he be vertuous. He that loues a woman for her beautie is loued agayne reciprocally by her, because he hath the like perfection: and then is it tearmd amitie between persons, when loue is mutual and in equality; not when an hard fauoured or bad complexyoned man, loueth a fayre and gracious Gentlewomen, for there may be loue in him, but none in her: euen so loue (not being actiue and passiue in these two kindes) is not amitie. To giue then the reason of loue, it behoueth to consider the completion, humour and affection of eyther partie, for I am of this mind, that no other but mutual loue can be contracted betweene beautifull persons: but then we must consider, that beauty in a woman is gentle-

The second discourse.

gentlenesse, sweetenesse, affabilitie, and a pleasing disposition; beautie in a man, is also, dignitie, valour, wit, and dexteritie in vertue, thus the beautie of eyther, is diuersly appertayning to the sex. So some do say, that if gentlenesse and beauty in a woman pleaseth a man: valour, vertue and wisdom in a man, liketh a woman, which conduceth to the permutation and most auncient contract among men.

In like manner, to make a generall rule of affectiō in men or women, it is impossible, because so many men, so many seuerall senses and complexions. One loues a blacke eye, another a gray, in briebe, one sayth, and that most truely: Loue maketh more store of faire women found out, then their beautie confirms them to be amiable or woorth desiring onely through our owne pursuing of vulgare actions, which each one tearmes his best apparant good, in regard he followes and adiects himselfe thereto, although very diuers and vnlikely. This makes such abundance of frowarde
natures,

The second discourse.

natures, and is the fountayne of all teares, sighes, complantes and greeuances among them that loue, forcing them to such extremitie and violence on them selues, that not teares alone, but blood is fluiced foorth, even in the midst of their desperate sighings and complaintes.

All which ensueth, because they that loue are not so pleasing in their louers eyes, as they appeare to them, neyther find they like enterchange of will, but quite contrary. For while they agree together, delight is equally imbraced, as if a hard fauoured man affect a fayre woman, and recompence his want by comly demeanour, valour and wisdom: here hence ensueth the onely nourishment of loue, when to delight and please a mans choise, he becometh gentle, debonaire and vertupous, as *Plato* sayth in his *Conuuiuium*, and *Boccace* likewise witnesseth, declaring the historie of rusticali *Cynon*, a clowne and badly nurtured by nature, yet to compass the fauour of a Lady which he loued, in short while he became

The second discourse.

became so ciuill gentle, conformable, valiant and renowned, as no one could equall him in all graces and good partes befitting a Gentleman.

And though loue serud vs for nothing els, but to encourage and spurre vs onward to vertue, yet were it worthy al praise and commendatiō. And to approue that it doth so, how many histories haue we which teach vs, that loue hath beene the cause of vertue and gentlenes, in such persons as haue don reuerence therto? I referre my selfe to the wise and cūning deceit of the *Tuscanes*, who declared a singuler kindnesse to their husbands, in making hazard of their liues for them. For they beeing taken and committed to prison by them of *Sparta*, where they were kept very strictly, to trie if they could conuince them by certaine and vndoubted proofes, in those matters wherof they stood accused: they cōpassed the meanes to visite their husbands in prison, preuayling so effectually with their keepers, that they admitted them entrance, only to see and

The second discourse.

and salute their husbands, When they were within the prison, they coucelled them to put off of their owne garments, and being clad in theirs, they should issue forth mourning and hyding their eyes, in signe of grief, according as they had entred to them, which beeing done, the women remained there shut vp in their sted, entēding to suffer whatsoeuer was meant against their husbands, whome the keepers let scape, no otherwise imagining, but that they were the women.

See now how on the one side, ardent affection found sufficient help in need, but for the other parte, let vs not passe in silence the loyaltie of these men, in acknowledging the good and kindnesse thus receiued by their wiues.

For beeing thus got out of prison, they went presently and engirt the mount of *Tangera*, raising the inhabitants & neighbouring people to take Armes, entring into an open rebellion. Which they of *Sparta* fearing, sent a herald to them, by whom they

The second discourse.

They grew to such a conclusion : that their wiues were restored to them, with monye and their goods beside, as also diuers other aduantages. This example may serue for a mirror of cordiall and vehement loue in women toward their husbands, and the like in men toward their wiues.

Let no man then discourage himselfe, how much soeuer he be disgraced by nature or fortune: for there is no hart so hard but may be moued in time to pittie, and may by seruice merit very much, if no other meanes were left him of desert. And truely if the hart contayne any sparke of vertue, it will neuer be ingratfull, or lacke acknowledgement of good will and kindnesse receyued: but will recompence it (at least) with fauour and affabilitie.

It is true, that (to come to the last poynt of delight) it is not onely very hard, but likewise impossible to gayne any thing, but by such graces as doe subdue the affections of women, albeit some hold opinion, that obstinate pursuit, and continuall batterie

The second discourse.

batterie is such, as there is no Citty how strong foeuer, but will submit thereto at last, ye the gayne so gotten, equals not the harme which then hath no helpe. And therefore I would aduise such as are in this case, to consider first their owne qualities, then of their mistresses, the tyme & place, which are necessarie circumstances. For when a man shall happen to loue a lady, if she exceede him in noblenesse of house, he should thinke with himselfe, that it is as great folly in him to imagine he can preuaile, as in him who would catch at the Moone with his teeth. If his mistresse be such, as taking aduise by his glasse, he shall thereby be councelled, not to pretend any thing to her: then he wil consider likewise, whether there be such matters in him selfe as may recompence the graces he beholds in her, not ouerweening himselfe in conceite, for he shall suffer what he deserues, and reape as he is regarded. A man ought likewise to be so discreet, as to vse tyme

E.

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The second discourse.

apt and meete for his purpose, and as the place shall agree with his mistresse: aboue all, to haue a speciall regarde of her complexion and humour, that he may serue according to her appetites: otherwise, he shalbe like them that but lose their labour, and become ridiculous, in aspiring hygher then doth besecme them.

If their be any so infortunate, that they cannot compasse what they would, whereby to reach the heyght of their intentes: let me sende them to *Ouids* lesson in his remedy for loue, shunning the place and such occasions, minding other afayres or (as one sayth) driuing out one nayle with another, and such other remedies as are there to be found.

For there is no loue so forcible, but time will weare it out, by'reason at first it was engendred by Idlenesse: then may a man follow other important occasions, which more dooth concerne his owne good and honour.

But contrarywyse, if hee see that time
may

The second discourse.

may soften her rigour : let him beare him
selfe so wisely in all his behavi-
our, that he receiue no crosse
through his owne indis-
cretion. Thus much I
deeme sufficient
to be sayde of
Loue.

E 2.

Of



The third discourse

*Of the meanes to compasse
fauour and acceptaunce.*

The third discourse.

THe onely thing which makes mee beleeue, that such as meddle with the affaires of loue, do fayle in many matters, is, because the more part are often euill intreated, & then publishing abroad the disdainne, refusall, and hard vsage sustayned by their mistresses, doth but diuulgate their owne defects, and the small or no desert remayning in them. For if they were such as might merit entertaynement, they would not be in such extremities, as dayly they are to be scene. A disease is apparant, but the cause thereof being not vnderstoode, makes the remedie to seeme impossible: therefore let vs immitate the discret Phisition, who first dilligently enquiring of the hurtfull humour, the source of the ill,

The third discourse.

ill, his progresse, and the qualitie of the person; then applyeth what is most needfull, and takes away (by the contrarie) the cause of the annoyance.

To know that then, which makes a man so repulsed, and giues him likewise acceptance, (being to some the greatest payne, to other the best pleasure in this world) may seeme a matter very hard to be vnderstood: for a man may not discourse a thing in generall, which is knowne but in perticular, and is likewise as diuers, as the circumstances are contrarie, euen as one receipt may not be giuen to all kindes of Feuers, because they are not of one selfe same condition.

Gladly would I learne of Ladies, how a man ought to carrie himselfe in loue, by what meanes he might insinuate into their good graces, how he may be most welcome to them, and briefly, which way he may soonest please them: according as *Horace* speaketh of one, who was to entertayne diuers persons neare him, one for

The third discourse.

one taste, another for another, and therefore he should conforme himselfe to each ones appetite. Neuerthelesse, because that which is good & honest of it self, seemeth no other to all, in all places, and at all times, seeing that which is cōformable to al, doth naturally teach vs what is vice, what is vertue, euen as may be said by right of nature: therefore euery one may purchase to himself, those things which best may make him beloued. True it is, that many thinges do change of themselues, because the relish of men are diuers, and in regard that which is good at one tyme, is reprobued and condemned at another: herein then let vs say with the wisest, there is a right way in nature which neuer changeth, for reason is euer more reason, and trueth, trueth.

There is another way that is tearmed possitiue, which concerneth onely ceremonies, meanes and enstructions, to mayntayne this first way of nature: but that varieth & chaungeth of it selfe, according to the occurrences and occasions, as dooth
the

The third discourse.

the fashion of gairements, the defence of armes, and such like matters. So may we say, that vertue is immoueable, and euermore such as it hath beere: but the outward, thing as speach, the countenaunce, grace, close conceites, and other perticuler matters, must be vnsterstoode according to the persons, tyme and place, which are the circumstances, whereby each man ought to iudge of his affaires, least he fall into such offence as the ill aduised often do.

VVhy then we will deliuer, what all men ingenerall should haue, and what in perticuler each man ought doe: for, to be in fauour with people ingenerall, he must haue that which is generally esteemed, and the regard which a man makes of one person onely, begetteth loue; the one necessarily preceeding, and then loue following, which proues it selfe by the disinition of beauty, being indeed the desire of beauty.

Now this beautie is not onely taken for that of the face, but it consisteth likewise of the minde in women: beautie appeareth in a well adorned countenaunce, a comely

The third discourse.

sweete grace, pleasing language, breefely, it hath such amorous gesture and behaviour, as steales a mans hart that stands to note it. The beauty of a man is knowledge, hardines, a valiant hart, wise speech, manly behaviour, and not effeminate.

This beautie then is but a gift of nature, both in the one and the other, and therefore it lyes not in vs to be beautiful, which makes the more vnskilfulnes in giuing any precept, except prohibition of belying those imperfections which we haue, with practise to supply what is best befeeming vs; as in some to speake grauely, others more stearnely, needes no great wit to him who hath studied for it: whereas when one finds himselfe disfaoured by beauty, he cannot brag or boast but stand like one discontented. And this a thing which iudgeth it selfe, according to our knowledge in these cases more or lesse, and as matters in themselves are best seeming to vs: for there be some which only take pleasure in things done publicely, when as to others
it

The third discourse.

it is the greatest discontentment in the worlde.

To this purpose serues the fable of the Asse, who perceiuing the dogge playing with his maister, leaping on him with his feete, and putting his head betweene his hands : imagined in his grosse braine, that if he did the like, it would be as well accepted and liked. Wherevpon, one day after he came to his mayster, thrusting his feete in his face, and leaping on his shoulders : his mayster supposing he was fallen madde, commaunded him to haue so many good bastinadoes, as he might sit and repent his forwardnesse at leysure: thus ye may see how it happens to some, who neuerthelesse (perhaps) had a good intention.

Therefore it is not to be publicquely reported: Such a Gentlewoman permitted a man to kisse her, let him giue her a greene gowne, and doe other thinges belonging to societie: whereas if another should intrude himselfe to do so much, it might
be

The third discourse.

be taken in very bad part, albeit she were not offended with the other.

Familiaritie often tymes is hurtfull to some, as when men take pleasure in doing such thinges, which notwithstanding are vnfitting in others, sometymes by long & priuate frequentation one with another: for it wholly doth depend vpon the will, whether she be contented therewith or no, the absolute power of liking consisteth in her. If one will presse forward by sinister meanes to compasse her fauour: in steed of pleasing, he puts him selfe an hūdred parts the further off. Beside, if a man be thought by some to be scant gracious, ill nurtred, vnworthy societic with persons of honor; yet by others (happily) he is not so reputed for oftē times a man hinders his owne aduācemēt, by not obseruing time and apt seasons, as when he dallies with women ouer wantonly before men of respect, or vseth his follies in a place not fit for the purpose, or taketh a woman in an unhappie houre, in all which there are many that mightily offend. There are some houres better
better

The third discourse.

better then other, and (as one sayeth) the shepheardes houre is most perrilous; when sometimes the most pleasantest womā in the world, finds her self to be cold in dispositiō, & very hardly acquaintable.

But to preuent this fault, it is necessarie to obserue time, the place, and person, by slender approches, as, a little and a little, to trye our fortunes: to the end that if a man receiue no profit at all, yet he may auoyd ouer much mocking or deluding of himselfe. For, by refusal of a kisse, or other more priuate offers, may be vnderstood, that he shal not do wel in presuming any further, especially in such cases, which (as it were frō one degree to another) deliuereth thereof: sound assurance to a man: & this I dare say, that he who growes carelesse of this precept, shall but harme his owne content, and do himselfe vnrepaireable wrong. For it is lesse dishonour to a man to be denied a small fauour, which maketh entrance to a greater: then to be flatly refused altogether with a rygorous disdayne, which shall continue him in disgrace, and neuer
more

The third discourse.

more to be kindly lookt on. V Whereas if he had aduentured by little and little, the matter would not haue seemed so strange vnto him, that at the first offer he was denyed possession of full pleasure: who so proceedeth otherwise, will finde it scantly to his owne pleasing.

I would aduise each man therefore to censure himselfe, whether he be worthy to receiue such familiarity or no, according to the time of his acquaintance with those persons: there is nothing more vnpleasing, then to be ouer-familiar at the first attempt, as seeking to reape before he haue sowed; except he be so graciously fauoured by the heauens, as to finde himselfe so soone affected, as he doth affect: but the more certayne way is, to goe on by degrees step after step, as fearefull of those inconueniences which may follow, and (abo ue al) it is most expedient, to know our owne selues, without priuat flatterie; & remembering our imperfections, to amende, or wisely conceale them, seruing our turne
by

The third discourse.

by more apt meanes: as to vse good reporte, seeke benefit by study in the best lettes: or if he follow armes, to winne this generall reputation, that he is hardy, couragious, ready at all seasons, making profit of that wherein he is expert, and not to meddle with any thing whereof he is ignorant; breiefely, not to let the worldes eye note his secret defectes.

But if a man be slenderly fauoured by nature, let him vse his minde so, as no one may regard but what is commendable in him; for a small vice will be excused by a greater vertue: good grace may be thus obtained, either eloquence, vertue, knowledg, and whatsoeuer els is requisite in a man. If the body second not the minde; then he may say as a certayne great personage did, I am indifferently fashyoned in minde: though I haue no comely forme of body; thus priuate giftes should be respected before externall goods, for the graces of the minde are discerned in such, as haue got more aduantage by their laudable qualities,

The third discourse.

lities, then they that deme themselves fortunate by beautie. And true it is, that such men ought first to expresse the goodnes of their mindes, before they should lay hold on loues familiarities: for when it shall be knowne what he is, to wit, a gracious, honest and gentle person, he will be accepted for his vertues and desertes.

It behoues him likewise to haue a good report: for diuers times we haue hard and seene, that some haue fallen in loue, euen by the good renowne of the parties. To set downe here precept vpon precept, as all those things which are required in a courtier, was neuer my intention, for then I should neuer make an end: only I say, he ought to declare himselfe, in the most compleat and perfect manner that possible he can, he should know all things, especially those that are most for the purpose, he ought boldly to speake, confirming his sayings not by vulgar reasōs, to vse apt exāples, comparisons well formed, meete woords, graue sentences, tempering and managing
al

The third discourse.

all which good grace, be it in speaking, or else in companying, such action and gesture is most befitting. But beyond all these, to haue an especial care, if he expect profit by what he speaketh, to chuse tyme and place conuenient for it: for any thing looseth much of his grace, when it is not deliuered in as apt a season. Let not his speeches be offensive to any, if he vse wordes to vrge laughter, let it be doone modestly: that they conuert not eyther to tearmes of flatterie, or tauntes and nippes which may stir the life blood: for the rest, I refer him to *Baltazar*, who in the passage of his courtier hath written most excellently Yet to these before rehearsed, I could wish in him humilitie, for gentlenes, courtesie, and honesty are the epithits of humilitie: that he should make account of men, if he will haue men make account of him: not to interrupt or breake of mens cōmunication to yeeld a reason: for his sayings, without standing long vpon discourse, or abusing the patience of his hearers: to carrie him

The third discourse.

himselfe likewise in such sorte, as still to haue his eye on them in company, to see if what he sayth be pleasing or no, or whether he be sufficiently vnderstood: to think and premeditate before on his speeches, because many times one wearies his friends, by vttering conceptions not wel ordered, whereby he is constrained to stop in the midway, and so with breaking of his tale, driues away his companie.

It is likewise necessarie, that his tearmes be vsuall and well known, not farre fetcht or vainely bumbasted: drawne from woordes auncient, or coyned on such new stampes, as very few or none do vnderstand them, which makes both them and the speaker ridiculous. He should not lose himselfe in his discourse, or wander to by wayes, but should leuell his speeches to resolued purpose and conclusion, where into it may haue a sweete current and fall, yeelding the whole course quaint, easie, and intelligible, least the end be discerned before the beginning. But this is more
due

The third discourse.

due to a matter of eloquence, and because there are great personages, who haue set downe certayne rules and enstruptions thereto belonging: I would counsell others to ioy in the labours of them that haue so well deserued of vs, deliuering such good courses for our better direction.

I reckon eloquence, and a well ordered kinde of speaking, to be nessesarie for a Courtier, as a man who hath some need of perswasion, and speech is mistresse of reason in men, beeing the thing that onely forceth and prouoketh men on: As for gesture and countenaunce, it is very hard (in this meane treatise) to specifie what a Courtier therein is to know: onely this I would aduertise him, that there are two things which may much auayle him; the first is to take example by them that doe well, and are of best enstruption; the other, is to remember the defectes of such as are vicious, and euermore to be warned by their bad courses. For if the first meane of

F.

imita-

The third discourse.

imitation be not sufficient, there is no man whatsoever, who sees a man of leaud demeanour, and worlſe lookes; but presently will thinke ſcorne to immitate him, or reſemble him in any condition: to ſheeld himſelfe from deriſion, and poyn-ting at as a weake wit, vnfurnished, and worthie to be excluded all good companie. Becauſe, when one ſees a man commit a groſſe fault, he ſhould receiue this as a leſſon for himſelfe: for we can more eaſily diſcerne blemiſhes in others, then good qualities in our ſelues.

Let him then make his profit of all, and endeauour to follow the perfection he ſhall gather by all: of ſome, modeſt and diſcrete ſpeech, of others, ciuill & commendable behauiour, and ſo the reſt as their vertues merit imitation, according as it is ſayde the paynter *Zeuxis* did, who formed his *Venus* by the perfections of diuers choyſe maydens. He muſt chaſtiſe himſelfe by others blemiſhes, and till he bee aſſured of very good footing, not to preſſe
in

The third discourse.

in publique, but attend the houre of better abilitie.

To talke of great matters, with waigh-
tie woordes, letting light occasions passe
like themselves, not dwelling on any,
except it be a matter serious and impor-
tant: for els he will be noted that in small
trifles, he makes a very mightie losse of
himselfe.

Now because he who would shew him-
selfe among others, ought not to be ignorāt
of all thinges, which may ordinarily hap-
pen in discourse: he should be very stu-
dious in histories, but especially in mor-
ral Philosophie, out of which (as from the
fountayne) is deriued the ground of rea-
son, and no man ought relye so much vp-
pon his owne naturall iudgement, as the
boundlesse riches of others labours,
whence he may learne experience in all
thinges; as examples for gouernment of a
common wealth, for warre, deuisions, par-
lees, and other matters concerning the
weale publique.

The third discourse.

And although it may be thought strange, that discoursing here of loue, I speake of things which appertayne not so much to women, as to men: neuerthelesse it is most certayne, that they who meddle with loue shall most part of their time meete with graue & discreet mē, yea, in the presence of their mistresses, where they haue fit occasion to stirre themselves, by deliuering their knowledge in polittique affayres, learning and other commendable qualities: besides it is more auayleable to reporte them in the presence of their louers, then whatsoeuer they can say all their life time after to them, concerning loue. For a woman (to whom learning, and knowledge in most important affayres are not vsuall and familiar) reuerenceth and makes great reckoning of them indued therewith: as one very well sayth, ignoraunce begetteth admiration, and we grow amorous of such thinges as we haue not, because the knowledge of them is straunge and not commō. While then the man hath this aduantage

The third discourse.

tage ouer a woman, he may well serue his owne turne if he be wise, and yet without presumption or affection. For presumptiō is a signe of a mans pleasing himselfe, attributing glorie to his owne actions, despising and condemning the deedes of others, because himselfe would be exalted aboue them. Presumption is very daungerous, in language, behauour or otherwise, wherefore it is euermore to be shunned, as much because it displeaseth, as also in regarde it hinders credit of whatsoeuer we saye, for each one would keepe himselfe from an hyddenemie: moreouer I haue heard, that the arte reputed to be most requisite, is it which maketh least shewe of arte, but conceales it selfe with greatest discretion.

I would prohibite an other kinde of presumption, which is, when one discouers himselfe ouer curious in speaking: rather couet to be plaine & honest in tearmes, such as best become nature and true education. Hereto I adde a man in such sorte must

The second discourse.

respect his businesse, as he make not his loue knowne, before he be acquainted with the disposition of the person, to whom he hath deuoted his affection: for it is the custome of women, to desire what they least seeme willing of, and despise those things they are possessed of, therefore if a man would encrease their desire, he must not come to publique gaze, but seeke occasion of priuate acquaintance, as not making expresse intent to her, or her goods: neyther would I haue him to shew too much semblaunce of regarding her loue, because some are of such an humour, to flye when they are followed, and yeeld when they are least sought vnto. I knowe well there are some of so good sorte, as the onely meanes of obtayning them, is to let them vnderstand a mans paine & dilligence imployed for their kindnes, and that loue is like the Adamant, which drawes the yron to it, begetting affection in the partie beloued. But I leaue to mens discretions such kinde of managing their affayres, and
as

The third discourse.

as they shall perceiue the mindes of their mistresses to be ordered.

If they be so happie, as to haue well chosen, and euidently discerne themselves in grace, let them be the wiser in keeping and preserving this fortunate fauour, by ciuill demeanour, and vertuous carriage: for he preuailes very much, that makes himselfe treasurer & secretarie of his ladies nearest thoughts, whereto reason is his best guide, which directs him in effectuall disclosing his loue to her, at such tymes as best yeeldes him opportunitie without euer falsifying his loyaltie or breach of any gentle action.

VWho so obserueth these courses, shall find much more contentment, then others doe torments in their vayne and vnfruitfull passions, but if his quiet be not such as he could desire, let him smoothe all with silence, and comfort himselfe by this versse of the Poet.

*To louers, hard fortune
is euermore acommon Stepmother.*

The third discourse

See now breefely what I haue handled
in this discourse, concerning the principall
meanes of winning grace with persons
of honour: It now remaynes to
speake somewhat of that which
followeth, where succinctly
is handled the confi-
derations of
Loue.

The



The fourth discourse.

The considerations of Loue.

The fourth discourse.

IN mine oppinion, he that loueth, ought to consider, to what end he loueth, the qualitie of her he loueth, and also the meanes to compasse his intent: least he chaunce to finde his hopes frustrated, as many doe that lose their time, and make themselues ridiculous to the worlde. And for his better enstruction herein he must know, that there is both a generalitie and a perticularitie, in our behauiour toward women.

As for the generalitie; it is vsuall to all such as make profession of skill in courting: that we should be gracious to all, and shew our selues such as we would be esteemed. Which vrgeth a fayre mistresse to particularize her conceite, to shew such regard as is not common or vulgare, and enricheth her with the attendance of seruants,

The fourth discourse.

uauntes, as also causeth the like in men by their mistresses. For whē one addictes not himselfe to one certayne place, but remayneth ignorant what may betide him: he can neyther conclude on this or that, but makes a generall carriage of himselfe, not yeelding or denying any one, because he is vncertayne who shall be his loue. In like manner, a mayden not as yet stayed in her affection, being in companie, shewes her selfe gentle and affable to al in general, not reiecting any one, but deliuering good looks to all: because it may so fall out, that one of them there present, whom yet she least dreameth on: may one day be the man whom she shall fancie.

For an other reason, a man should shew himselfe generally gracious, as well to conforme his minde therto, and so be reputed honest, as also of euery one to be esteemed courteous, whereby he may draw the affection to him of a'l in generall: that so beeing pleasing to one and an other in particuler, the one abiding heere, the other

The fourth discourse.

ther happily further off, yet still good conceite of him meeteth together, and such vertuous reporte is spred abroad of him, as from man to man his renowne is especially regarded.

Moreouer, he is not to abuse himselfe, though he haue the good respect and esteeme of others: for honest men are discerned by their actions, as a graue man said; that the sun disdained not to cast his eie on things scant faire & that which contenteth the eie, is indifferent to all the body beside.

Heerto I must ioyne, that he who would haue honor, doth feare the disliking of honest persons, and willingly would not bee displeasing to any one, to auoyd procurement of the meanest enimie: for him whom we least account of, may perhaps do vs greatest iniurie, if he shal report vs to be proud and desertlesse. Therefore beware of offending any man, rather let vs demeane our selues, that each one may generally affirme those things of vs, which we would desire should be best discerned in vs.

Now

The fourth discourse.

Nor would I haue a man so amorous of him selfe, that when he hath but once spoken to a woman: because she shewes no other behauiour but her vsuall kinde of inclination: presently he perswades himselfe to be the man must haue her, and so growes forgetfull of his owne dutie. And this which I speake to men, may be as well applyed to women, that they should not lightly belecue the smoothest tongues, but consider, there needeth a longer course of time, wherby to get acquainted with his hart and intention, and a matter of so great consequence, is not obtayned at the first attempt: therefore they ought to be discrete and iudge with the time, which is an excellent meane to know one man from an other, who is too much knowen before. And I would haue them to obserue a mediocritie in their profes, to wit, that as at the first motion they should not yeelde, yet not to reiect or cast men off so cruelly, as I know some haue done, who so soone as they are spoken too, will
not

The fourth discourse.

not abide to heare a woord of loue, but are so ouer-hastie in returning an answer, that immediately they breake into these tearmes: They are not as they take them for, nor should they offer them any such speeches, neyther should a ciuill mayden know any such matters. But men are so apt in discouering their owne follies, and readie to intrapt euerye well meaning mayde, hauing their mouthes full of loue and their harts quite emptie: these & such like are their nice wanton answers. Then must a man needs take it very straungly, to be refused before he haue any thing demanded or spoken of such matters as they impute vnto him: which apparantly declareth, that they long time exercised themselues what answeres to make, as seruing to al purposes, either right or wrong, without discretion or difference of such as speake to them, neyther declaring any other pacience, but that a fit way is layd open, to make them discouer that they knowe somewhat: whereas if they were
better

The fourth discourse.

better aduised, they would shape their answers perticularly to the question propounded, without any iournall course of replying, which seemeth no other then as a common song.

VVhosoever therefore will be reputed of good minde, and know withall what it is to answer: ought first to vnderstande the party that speaketh, euen as if he were an ambassadour, vntill he come to his speeches conclusion, except he grow forgetfull of his owne dutie: then may he well reprove, reprehend or by giuing him to knowe, that he is not ignorant in the valliditie of such affayres, yet this care likewise must be had, the answer must not be common or vulgar, as long studied before for windie phrases and frothy circumstances: but in euery part to contayne such discretion, that neyther in the matter or language affection be discerned, because some that are not acquainted with the latine, think it the best course to talke curiously and finnically, flaying
or

The fourth discourse.

or stripping the latine tongue of choyse and trust woordes, being so ouer daintie in their speaking, as no one vnderstandeth what they say, nor yet themselues neither. It is best therefore to speake what we know, not that we are ignorant of, neyther should we wade further into any matter, then we may get out with credit and honestie.

As concerning men, I find fault with some, who know not how to entertayne a gentlewoman, but onely in telling her; that they are so exceeding amorous, as they must needs dye: which often tymes is vttered with so ill a grace, as they are rather scorned then any way pittied. Others there bee that are so shamelesse, as forgetting all course of modestie, vrge their solicitings to honest married wiues, who reckon nothing dearer then their honor and reputation: but such ill nurtred gromes, doe I turne ouer to a certayne Ladies answere, which she made to
one

The fourth discourse.

one who in the like manner moued her, which was as followeth. VVhen I was a childe (quoth she) I learned obedience to my parents, & dayly performed it: since I became a married wife, I was taught the like lesson towards my husband. If then the demaund you make to me be iust and honest, goe first and acquaint my husband therewith: and if he like of it, then shall you quickly haue my opinion afterward; who can deny, but that this was an answer befeeming a modest and vertuous woman?

There are other, who will vse the like speeches to a woman, as they doe to an Attourney or a merchant, & talke with a young mayden, as if they spake vnto her Grandmother: cheefely at weddings, or (which is worse) in maskes & such like, demeaning themselves so sillily, that they openly are noted to be ridiculous, and to couer their faces to no other ende, but least their shamefull blushing should be apparantly discerned. Then are their orations so badly

ly

The fourth discourse.

ly ordered, as they well deserue banishment, out of all good companie, and to goe worke out their apprentishippe in other places more meete for them. This ought to be obserued as well in men as women, not beeing bound to any one, but rather as readie for one as another: wherein they should so wisely gouerne their behauiour, that loue may be more beneficiall then hurtfull to them. But now I come to speake of him, who perticularly affecteth one woman onely, to whom his fortunes and vowes are selemnely addicte d

If his loue be to marrie her, he knowes well by what degrees he must proceed, he ought first to consider both his owne qualitie and hers, then to gayne her good conceite in such sorte, as nothing may come to her eare of him, but what may be pleasing, as beeing a man generally beloved and esteemed: for a mayde will neuer let her honor depend on such a man, as in company shal be a shame both to himselfe & her, nor will she elect such a one for her

G.

guide

The fourth discourse.

guide and heade, whom she may imagine of weaker carriage then her selfe, for hardly can she vse obedience to him, that hath no sufficiencie in aduising her, nor manhood to commaund, as indeede he ought to do. Let a man therefore consider, what good partes he hath in himselfe, which eyther may make him regarded, or contrariwise despised: els, let it be no greefe to him, if he passe by, as not noted and neglected.

In like case, a mayden should shew her selfe such toward a man, as she would desire to be esteemed, loued and sought after. I will not, neyther can I set downe all the rules and precepts, that he or she ought to obserue, who will be pleasing and agreeable one to the other; by reason they are infinite, and may more easily, be learned of them they keepe companie withal, by noting in each one, what is good or euill.

It remaineth now to say somewhat of him, that loues a woman without respect of marriage,

The fourth discourse.

mariage, he must well know the humor & complexion of her, whether she be of that kinde that loues to giue the horne, commonly called a short heeld friend, who are so ingenious, as they raise a flame in the heads of their followers, before they come scarfly to touch their fingers. Such can wel skil of dispencing with affection, making in shew neuertheles, that they would be sought to; but being once entertained into cōpany, they are familiar with euery one, make no spare of their kindnesse, especially where any commoditie is to be gotten, requiting them with nothing else, but the smoke or hope. Of these there are too many, & they are soone heard of by the rumor that goes of them: with them it is dangerous to conuerse, but euen to learne fashions and discern their behaniour, vsing them as we do a knife against a grind stone, for no better benefit is to be made of them.

But for him who in these affaires would begin his apprenticeship, him would I aduise to follow farre better courses, and employ his leysures to more auayling.

The fourth discourse.

True it is, that if he could so much commaund himselfe, as to feigne the burden, without bearing it, dissembling to loue, and yet feele no passion: he might enioy all the pleasures in the world, and discover the cunning of such mistresses, whom he should quickly beguile by counter: masquing with them.

For, were it not that a man applies himselfe to the best enstructions, and torments himselfe more then is required: he could not but haue pleasure in his loue, making vse of the comodities which other gayne thereby. But when in good playe, good monye is stakte downe, eating and drinking is forborne, and the nyghts spent in building Castles in the ayre, all day walking solitarie, some while dreaming on one imagination, then another, now rayling agaynst his life, then curssing his misfortune, and all these complaintes vsed priuately to himselfe: then hath he neede to learne true sufferance indeed, for then (the wisest man in the world so afflicted)

The fourth discourse.

ted) shall finde he hath worke inough to
to busie himselfe withall.

Now as for our fine wanton, that will
quickly be courted, she maketh it her li-
uing to deceiue her followers, and hath no
other delight, then when by a man (cold in
affection) she perceiueth now she must
bestirre her wittes, and labouring with
her deuises, she somewhat enkindles him,
and finding him growen a little more
tractable, she beginnes to lift him vp with
the windy promises of hope, that afterward
when he falles, he may be brused for euer.
This is her pastime, euen as the hunter
sporteth himselfe in the chase, or as the cat,
that playes so long with the mouse she
hath taken, vntill at length she deuoures
it altogether.

Suth kinde of women take delight to
be beloued, onely to haue amorous ser-
uauntes readie at all seasons, as hating to be
destitute of companie, albeit they scorne
and flout them to their faces, foading them
off with delay and dalliance. Sometime

G.3.

they

The fourth discourse.

they let them come within two fingers breadth of the place desyred , and then start away , as it were manie a myle off. One while they giue good lookes , then with winckes and noddies appeare highly displeased , and all this is but to make their appetite the more vehement.

There be other , who haue seruants of diuers sortes , some that they sport withall in secret , others that must furnish them with expences , and these do serue but as shaddowes to the former , who being neuer so little misused by them , will pretend great displeasure , out-facing the other , to be causers thereof , as hauing spoken to the defame and disgrace of their mistresses , and iustifying them with oathes to be right honest women : then they must step in betweene them , to allay this tempest , which the purre-foole well payes for : albeit he reape no other corne for his haruest. The most parte of such women are thus prouided of seruantes , for diuers respectes

The fourth discourse.

diuers respects and diuers vses, knowing how to drawe monye from euery vayne, although they make no sharpe incission for it.

This I speake, because such as haue abandoned them, haue first payde dearely for their acquaintance, as well witnesseth that which is written of auncient Courtezanes, whose couetousnes could not be suffised, with the great treasures of puissant kings and monarches in foriner tymes : as of *Demetrius* to *Lamia* and *Flora*, who gathered such infinite substance together, as they made the Romane people heyres thereof. And that it is no otherwise, note but the foundation of those prostituting places, which onely came by couetousnesse: and if any fauour be had of some other out of that place, it will cost so much the more, and the kindnesse is the costlier, the more shewe of honestie it is shadowed withall.

VVith such, a man must deale both wisely and cunningly, not louing any thing but

The fourth discourse.

but what is to be solde, that is, the body, not to regard it as any good thing, but only to esteeme her as a Courtezane, addicted to voluptuous pleasure, without bestowing more cost then needeth, or thinking to appropriate that to himselfe, which is common and freely offered to all ingenerall.

Let their couetousnesse teache thee, that they are onely to be had for monye, howsoever subtilly they pretend to loue thee: so by discovering their falshood and trecherie, thou maist the better learne to detest their leaude liues.

For they that make marchandize of their flesh, and will sell themselues to all commers whatsoever: it shall be good to shun their companie, except it be to beholde their impudencie, and so to growe in hatred thereof, considering thus to himselfe, while he is with her, that the embracings she vseth to him, is but for a peice of coine: as a waterman for his stipend carries ouer all commers, or as a Paralite in a Comedy, who

The fourth discourse.

who practiseth to resemble the partie he presenteth.

Ouid hath giuen good store of preceptes, to such as deale in the courses of loue, to withdrawe themselves with little dammage, as setting before their eyes the losse of their lute, the great displeasure ensuing diuers wayes, and many other such like remedies in loue.

There is another sorte of mistresses that are honest, and contract amitie with such as are like themselves, giuing al pleasure & contentment they can one to another, as in comforting, councelling, visiting, ayding and succouring: and this loue is but among the regards of honor, meeting with such as are of their owne inclinatioⁿ. With them we ought discretely to demean our selues, without giuing occasion to be ill thought or spoken of: For when such payres of affection meete together, they must be entertained according to their esteeme & repute, without offence offered on either side but in all pleasing and perfect agreement.

Of

The first discourse.

Of Iealosie.

The first discourse.

ALthough it be not so easily discerned, what Iealosie is to be blamed, and what to be excused. as it is easie to assure, that all Iealosie, in whatsoeuer person, or for what cause, is euermore an hinderaunce to the minde, and a very great torment: yet is it first to be iudged, whether Iealosie be a vice or no, and to discide the the same according to the person and occasion. For to condemne a man so soone as one sayeth he is Iealous, is to be carried away by the common peoples oppinion onely, and blind-fold to follow a rumour in a Cittie, without hauing regard to the matter proposed. Then for our entraunce into this case, we will first define Iealosie to be a grieue, which a man hath by being deprived of some good which he hath loued,
and

The fift discourse.

and Icalosie may be applyed to all thinges whatsoeuer.

God sayeth, that he is Icalous, and will not haue the honour onely due to him, attributed to any other. The Gentleman sayth, he is Icalous of his reputation: each one is Icalous of that he esteemeth dearest, or is most caretull and charie of.

If a husband haue suspition of his wife, that her gouernment is not good or agreeable to his liking, he is sayde to be icalous, that is, he is displeased to see that wronged, which he thinketh onely belongeth to himselfe. If a woman be offended, that her freend or mate keepes not loyaltye with her: she likewise is reputed icalous.

Now to know whether Icalosie in man or woman is vnscemely, vicious and to be reiected, it is a matter depending vpon circumstances. And in trueth, it is a shame and iniurie for a man to bee icalous, making him the lesse esteemed, as if the cause thereof thus proceeded, that his
owne

The fift discourse.

owne confience makes him deeme himselfe vnworthie of that he possesseth, or knowes his owne abilitie to be insufficient, and so procureth a distrust of himselfe, as imagining himselfe not to be beloued, and that others (more deseruing then he) are better affected, and esteemed by his wife more then himselfe is whereas if he were of desert, another could not go beyond him, nor carrie that away which onely appertayneth to him: in this sorte, may ielosie be counted a shame and great disgrace to a man.

But contrariwise, when I see them that winke at their wiues behauour, and will take no knowledge that they are corrupted, and yet are mockt and poynted at by others: I cannot chuse but blame them for not beeing ialous, although not of their wiues, yet of their honour. Wherein I can giue no better resolution, then that which is vsed in all laudable actions, to wit mediocritie, which is an especiall vertue of it selfe. And let me say withall, that as the
vertue

The fift discourse.

vertue of liberallty is betweene prodigality on the one side, and couetousnesse on the other, the one in wanting, the other in abounding, and as the vertue of strength, is betweene timoritic and pusillanimity: euen so the discretion which ought to be in a married man, should be betweene ielosie on the one side, and negligence or no regard on the other. For, to be so sleepe in his businesse, as (not to see at all) that which all the world discerneth, is both beastlinesse and inconsideration: likewise, to take offence, and causelesse to carrie suspicion in minde, declares the want of wisdom and discretion.

There is no man of so base and abiect spirit, that will suffer one to reproch him, with his wiues giuing him the hornes, for such monsters are infamous both by fact and right, euen as a knowen and publique noted baude: so that were it but in this respect, the lawe reputes such as detestable, if they shall compound and make sale of their wiues adulteries. Here hence it proceedeth

The first discourse.

proceedeth, and by right is permitted as a matter excusable, for a man to kill his wife, beeing found in such an offence, which prerogative is no way tollerated in a woman. The reason why the fact is more aggravated in the woman then the man; is, because adulterie in a woman, makes doubt of her issue, whether it be by her husband or an other, which cannot carrie like mistrust in a man. Ye shall haue some that alledge an other reason, which notwithstanding I will not defend, and I am certayne, that all they who haue any feeling of reason, wil herein iump with mine oppinion. For they say, that the man beeing the head of his wife, as much to say, as Lord ouer her, she standeth the more obliged in keeping of her fayth and loyalty: If then she fall to violate that strict bond, so much the more shame and damagement dooth the man sustayne in his goodes. The first part of their reason is not to be condemned, neyther indeede doe I so rashly censure of it: but in regarde of the conclusion

The fift discourse.

clusion they make thereof, I say they presume a little ouermuch, and shew themselves to be very absurd, euen (as it were) in auouching playne paganisme. For if they will conclude, that because it is so, that a man is the head and Lord of the woman, therefore she hath no power at all ouer him, and so consequently it is lawfull for him, without any contradiction to abandon her, and giue himselfe to all voluptuous pleasures: I say such as are of this opinion differ not at a'l from the paganes, who indeede doe mayntayne, that when a lewd quallitied man, subiect to his owne desires, shal offend with some freend of his, or eie his chamber mayd; neuerthelesse his wife must not be displeased therewith, or any way reprove him for it: but rather she should esteeme the better of him, and that this was done in reuerend respect of her, as not suffering her to pertake in his drunkenesse, beast-like luxurie, and intemperaunce at that tyme.

Perhaps herein they would immitate the kings of *Persia*, who when they
feasted

The fift discourse.

feasted and banquetted in ordinarie and comely manner, they would then haue their wiues sit with them at the table. But when they carrowfed and dranke till they were drunke, their wiues were commaunded to their chambers, and then their Concubines, women singers and dauncers must be with them.

Now diuers (at the first iudging hereof) deemed they did well, in that they would not haue their lawfull wiues, participate with their drunken dissolution: but then they might as easily herein haue considered withall, that vnder this pretext of reuerence to their wiues, they permitted themselues to runne into all corruption and infamy of their liues; for among honest people, neuer will a modest wife suffer her husband, to entertayne a strumpet neare her, as well for auoyding discorde, as preuention of iealofie, whereunto women are naturally subiect.

But admit that such accidentes should befall them, and their husbandes are so addicted

The first discourse.

dicted to affect strumpets: yet is it great iniustice done them, that for a little voluptuous disorder, they will so much wrong, displease and iniurie their wiues, and not doo at least like the poore fillie Bees, who in no case will themselues touch rudely their proper females, but if any other of their company wrong them, they will warre with them rather then any other. Notwithstanding all this, there are found too too manie, so bad of minde and disposition, as will not sticke to accompanie their owne wiues, comming defyled and polluted from the base association of some others: and then behaue themselves in such sort with them, as if all the world were not able to reprove them: neuer remembring how commonly it happens, that the faults which men commit against their wiues, are more rumoured among the people, then those of their wiues toward them. As we may ordinarily note in him, that keepes no good gouernement in his house and familie: If he be decei-
H. ued

S

The first discourse.

ned by his wife, one of these too occasions are immediatly vrged, either that he is blinded in his owne behauour, and hath no eyes at all to discern matters happening: or else himselfe is consenting to the shame, and hath no vertue lefte in him to gaine say it, but, as one ouermaistred by his wife, too basely subiects him selfe, and so is led about by the nose, as one doth a beaste.

There are none more infamous and detestable, then such wretched kinde of people, who deserue to be publicquely nayled to postes, and of their infamie can neuer be spoken sufficient: such a one may be called *Iohn Iohn*, that goes for wine while his wife tends her pastime, and if any harme be doone, he lookes through his fingers, for feare he should see it, or (like a kinde foole) sits and watcheth the doore.

Contrarywise, when a man is Iealous without a cause, looking with a cloudie countenance, suspitiously discontented, it is a verie great blemish to him: he stirres
others

The first discourse.

others thereby to more forwardnes in his busines, then reason accounteth expedient, and happily may so come by some cause for his ielosie, he prouokes his wife to waxe carelesse of him, &c.

For there is no readier way to bring a woman to loosenes of life, then in suffering her to see his apparant suspition, that he reputes her as a woman dishonest, giues her hard vsage, watcheth whersoeuer she walkes, whereby she perceiuing, that her husband reposesh no credit in her loyaltie, she presently takes her selfe as little obliged to him, by reason the league of communitie in faith betweene them, is broken by distrust on his behalfe: then she standes vppon her better deseruing, that he is no meete man for her, she too good a wife for him, and so neglects all duty toward him.

I could, as fitting this purpose, produce sufficient testimonie, of such as haue beene extremely ielous, some procuring
H 2. theyr

The fift discourse.

their wiues (through their owne bad demeanour toward them) to commence sute in law against them , whereby such shame hath redounded to the men, that the wiues haue beene found of able sufficiencie , and their husbands to be impotent, faultie, and ouermuch to blame , whereby hath euidently appeared, that their own weaknesse and dishabilitie was cause of their iealousie.

What comfort or contentment can a poore woman haue, to be accompanied with such a beast , as is euery houre watching her, holdes his wife as a prisoner, cannot endure shee should speake to anie one, because he reputes her fraile and easie to fall? If she but list to a question demaunded, she is presently lost, and the deed hath beene doone, though she stird not out of his companie. Heerein therefore, there must be vsed more wisdom and discretion, and they that will auoide these wicked extremities, must obserue those meanes that are vertuous and commendable.

One thing most requisite betweene
them

The fift discourse.

them which are loouers, is to carie a good conceit of her he affecteth, to repose such trust in her, as neuer to gaze after her, but let her goe on her owne consciences direction. Heervpon ensueth, that she perceiving his vndoubted trust, and how his oppinion is confident in her: she will not doo any thing vnwoorthie of his looue, or seeme so much as in thought to deceiue him, but yeeld him like vertuous & mutuall affection In li' e manner, if a husband manifest to his wife, that his trust is absolutely reposed in her, discouerse his secrets to her, & perfectly declareth, that he reputs her for a right good woman: he doth prouoke his wife, to be most loyall and faithfull to him, and makes her thus conceiue within her soule, that it were most shamefull to deceiue him, who is so firme in his oppinion of her.

The lawe imputes it as an infamie, to him that makes deniall of a gadge, in respect it is held as a courtesie to a freend, in whom good conceite & trust is reposed,
and

The fift discourse.

and one sayth, that it is a most villainous thing, to deceiue the fayth of another, beeing holy and inuiolable; by much more reason then, if a man bee Iealous and suspicious without cause, dooth he wrong and iniurie to his yoke mate, esteeming her otherwise then an honest good woman. If once he grow to that imagination, she well perceiues that he loues her not: which makes her breake all fayth and amitie, taking iust occasiō to be at deadly defiaunce with him, hating him as an enemy which hath highly abused her, and so practiseth reuenge on the wronger of her reputation: for she hath nothing dearer then her honour, without which, she dares not shew her face to any.

A man must likewise consider, that a woman is not of such a seruill condition, as to be gouerned by feare, for when one thinkes to bridle her, then will she soonest shake it off, and the more she is constrained, the more she resisteth and standeth agaynst it.

Ho

The fift discourse.

He therefore that will shun falling into these inconueniences ought with reason, (which is the onely bridle, whereby to guide a discrete man or woman) to check such bad conceites in himselfe, and doe nothing compulsiuely: for the minde beeing inuisible, and not subiect to sence, obeyes to nothing but reason, and she is the sole gouernesse of al our actions: that if he be a man who swerues from reason, yet let him not be compared to him that sinneth, and will neuer yeeld some reason for the cause of his transgression, at least some outward seeming shewe of reason.

V Who-so-euer will be beloued, ought himselfe to loue; who seekes to haue trust reposed in him, ought yeeld like confidence to another; who would receiue good, ought to doe good: for we must expect the same measure from others, which we our selues haue extended to them.

Notwithstanding, when I say a man
H. 4. should

The fift discourse.

should be faythfully resolved of his wife, my meaning is, she giues him no bad occasion, to deeme otherwise then wel of her, because such respects doe euermore deliuer best conceites of her: for we repute a man to be wise, when his behauour is thereto according, speaking discretely, caryng himselfe wisely, and farre from the touch of any scandale. We likewise iudge a man to be lewd when we perceiue his manners to be dissolute, misprising all counsel to ciuill demeanour, & bearing himselfe in such sorte, that he is hated and shund of all honest people. Euen so a woman shall be ver-
tuously censured of, if her habit bee like theirs that is vertuous and honest, if she frequent the companie of women well reputed of, and vse no language but what is honorable: where contrariwise, if she follow reprochfull companie, persons that are defamed, go dissolutely in her attire, speake lightly, without regard of shame and modestie, she shall be thought a stragler, proud, a prater, bolde and impudent.

Now

The fift discourse.

Now to know for certaintie, whether she is not to be taxed with the crime of dishonistie or no, little can be sayd therein, by reason the act is so secret : but such as haue bad reporte, and haue giuen occasion to speake sinisterly of them (albeit they may be verily innocent,) they ought to chastise their courses and behauiour by good examples, that they may shunne all hard speeches, both of themselves and their husbandes, ruminating continually betweene themselves, this sentence left by the wise man in writing : *That good renowne is more worth, then a rich girdle of golde.*

Honour is nothing els but popular reputation, it is no parte of the conscience: but he that feares not what men may saye of him, (as *Cicero* sayeth) is wicked and detestable. On the other side, *Sainte Augustine* telles vs, *Whosoener giues a pardon to his owne conscience, and neglects his good fame, is cruell to himselfe and full of impietie, and this is it which we tearme to be scandalous.* It
is

The fift discourse.

is not enough then to haue innocencie in the hart, we must as well escape the giuing of occasion, to men of euill reporte: of which occasion I can speake no otherwise, but euen as honor depends on the people, & them that are wise: so if a man will haue honor, he must gouern him self, as the wisest & best reputed among the people do, and not deserue any other sinister oppinion. If then a woman doe demeane her selfe, in such sorte as hath beene declared, and yet her husband (neuer-the-lesse) will be sicke in the brayne, and foolish of his conceite: it remaynes to his owne perill, for she is no iote dishonoured thereby, but himselfe, that without any cause became distrustfull of her. Now let vs see whether Iealosie be most dangerous in a man, or woman.

Some holde, that the woman beeing weaker then the man, and lesse able to supporte the assaultes, which iealosie continually afflictes the minde withall, she therefore is the more subiect to passion: and in
this

The first discourse.

this case might a number of women be named, who beeing depriued of sence and vnderstanding, haue frantiquely and furiously run about the streetes. I can alledge no other reason in this behalfe, why in her it should growe to such an extremitie: but that a man feeles not like defect of pleasure, when his wife dooth stray in secrete, as a woman findes in her selfe, beeing defrauded of her due, as when her husband partes with that to another, which properly and by right is none but hers. As for the woman, questionlesse she challengeth a mightie interest, not so much in regarde of the pleasure, as the breach of interchanged loue, seeing her selfe frustrated of the faith and kindenesse, which she was wunt to find effectually manifested, and beside, perceiving her selfe halfe parted and separated from her moitie. Notwithstanding all this, I finde that iealosie is much more hurtfull in a man, then woman, because ouer & aboue his perfect discovering, that the faith of mariage is violated (the selfe same consideration being on the wifes behalfe) he feeles

The fift discourse.

feeles withall a shame and infamie, with such a blemish and dishonour, as is no way or at any tyme, repayreable agayne.

And yet many princesses haue bene noted to loue and reuerence their husbandes exceedingly, albeit they haue had bastards by others, rather renewing then any way hindering their loue: but when honour once is wounded, it is a matter almost impossible, for a man afterwards to giue his wife good lookes, and not reprove her as a bad creature, when once she hath forfeited her fayth giuen to him.

Many examples of vertuous dames are registred in writings, that patiently haue endured this iniurie of their husbandes, nay more to see their concubines kept, euen in the very same house with them: the olde Testament, as also the histories Greek and Romaine, want no store of them, who haue enfranchised their seruantes, that haue giuen entertaynement to their husbandes. But among men of generous nature, ye shall neuer finde any one, that
would

The first discourse.

would endure so much as a suspicion one of their wiues : witnesse *Julius Caesar*, who did repudiate his wife, and when one demanded him the cause thereof, he answered; because he would haue his wife voyde of suspicion, by much more reason then would he haue her free from detection of crime.

Suspition is that which brings dishonor both to man and woman, therefore Iealosie (of it selfe) is as yrkesome to beare in a man as a woman, and so much the more in a man, because thereby he looseth his honour.

To tell what kinde of payne this iealosie is, exceedeth possibilitie of expressing: for if the losse of goodes, of birth, of freends, or of parentes, be such as tormentes and makes a man immeasurably passionate, how grieuous then will be the losse of his wife to him, of whom it is sayde: *A man shall leaue father, mother, and all, and cleaue vnto his wife?* If that bond and coniunction cannot be deuicd or fundred, but by death onely:

The fift discourse.

only : what shall become of him, who sees him selfe disioynd from amitie, and yet (for all that) stands tyed by his person? much better were it for him to looke vpon death, then continually to haue before his eyes the cause of his affliction, and see his enemy still remaining aliue, reuiuing dayly the remembrance of the heinous wrong doone him.

And euen as a man deemes him selfe happy, when he is conioyned in good and durable amitie with a wife, by whom he is entreated honorably, seruing as an ayde & consolation in his affayres : Euen so on the cōtrarie, he reputes himself vnhappy, whē in sted of a wife, a deare friend and choyse companion, he findes a deadly enemy, one that hath done him vnreouerable shame, one that delightes in his death, and with whome hee hath no assurance of his life.

Of like quality is this estate in a woman, when she sees her selfe forsaken and despised. She that hath no honor, but by her husband,

The fift discourse.

husband, finding her selfe to be contemned & despised, to behold a base strumpet preferred before her, to endure her brauadoes, instead of being supported by her lord and spouse, to whom she is vowed and dedicated, to whom she hath giuen her goods and person, for whose choyse she refused very many sufficient offers, of whom she might haue beene much better regarded and honoured: what life (I pray ye) is it to be thought that she poore soule endureth? There is nothing that more offendeth any one, then to see himselfe despised and contemned: as also nothing more contenteth the hart, then to feele the loue and affection of well willers, and iaclosie neuer commeth without conceite of scorne and disdayne. A woman seeing her selfe married to a man, and giuing her selfe only to him, no other are to bee regarded by her: not finding the like in her husbände, and honestly knowes not how to reuendge her wronge: what dooth she then but weepe and lament?
yet

The first discourse.

yet with all she considers with her selfe, that the faultes in a man are corrigible, and tis should he see the like blemish in some other bad bodie, who therefore goes as hated of all men; it would be a meanes of his amendment.

I haue seene diuers, who haue dearly loued their wiues, after they haue sundry tymes before gon away and forsaken them: but this doth hardly hold in some kinde of men, because infamie remaynes in the woman, not in the man. God is more readie to pardon and forgiue a sin, then man is, he forgets (withall) a sinne so soone as he hath pardoned it. but a man dooth continually remember it, in regard that honour is like to a glasse, which beeing once broken can neuer be made whole agayne.

VVe haue spoken of ialousie in man and wife, let vs saye somewhat of the same in amorous persons, and to speake truely, I finde, that loue (not being fastened by by the scale of marriage) is dayly subiect
to

The fifth discourse.

to the changes of Fortune : for one while it hopes, a nother while despayres, now full of feare, then by and by assured, now doubting, then rioting, now in fauour, then reiected, often ending and beginning againe, according to the oppinion of *Plato*. It is an estate of no certaintie, and therefore from such as are subiect thereto, ialousie can very hardly be absent : for delight is not tied therto, but if it be, it is with great danger and inconuenience.

Therefore it is impossible, but iealosie sometimes must be meddling therewith, yet not in such daungerous sort, as in the state of mariage because wher faith is not giuen, if any impeach happen, it is more excusable, then when faith feeles it selfe neglected and abused.

Contrarywise, it seemes that ielosie in
looue is commendable, because thereby is
witnessed, how highly a man esteemes
her whom he affecteth, as beeing angry
and displeased at vnkinde wordes, or grie-
uing for the absence of his louer: accord-
I. ding

The first discourse.

ding as one compares the case to a mother, that mournes for her infant, whome shee supposed lost : which if shee should not do, her affection might be saide to be verie small. For which, I would aduise some meane, as in all other things, for it ensues often times to great inconueniences, by brauadoes and repulses giuen and taken : Therefore it becomes them, to deale wisely and discretely in these affaires,

As concerning ielosie betweene two friends, certainly it is to be reprobued, by reason distrust engenders disagreement, declaring the little credence and repute which eche holdes of other : for there is no man, but he will be offended at the iniurie receiued by his friend, the rather, because his hope is frustrated, and he findes not his friend so entire, as he supposed him to be.

But in what amitie or friendship soeuer, ielosie ought not to be, without some cause exprest and knowen.

Like

The fift discourse.

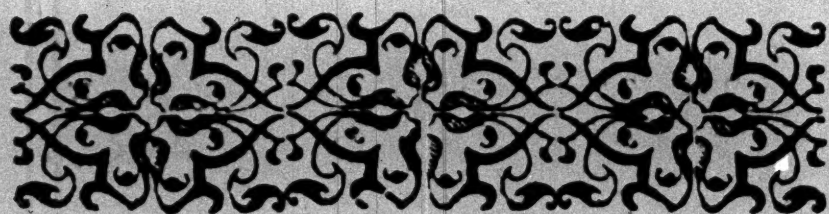
Likewise, it is verie hard to hinder it, when the occasion is great, and too apparant. VVho loueth any thing dearly, feareth the losse thereof, and takes it more grievously when it is lost: The like reason of sorrowing for such losse, agrees with deep passion when it cannot be attained, but farre exceedeth, when it is quite lost indeede. For, to part with a thing peaceably posselt, is verie irksome: whereas things neuer enioyed, cause the lesse greeuance.

It is not possible for a good mind, that loueth truely, and doth whatsoeuer he can for another: but he must needs be displeased, when he beholdes his loue not to be requited, but is answered with strangenesse and ingratitude, as if all his seed hath beene bestowed vpon a barren soyle, and all his trauaile proues fruitlesse, returning him no profite. But they who once are entred into a league of true amitie, ought on both sydes verie carefully preserue their allianuce: for if at anye time it chaunce to bee bruised and

I 2. broken,

The fift discourse.

broken, if it vnite agayn afterward, it is very wonderfull, except consideration of that which caused the breache, doo prooue the meanes to help it againe: else it had beene much better for eyther part, that such a vnion had neuer beene betweene them.



Of

The sixt discourse.

Of the passions of Loue.

The sixt Discourse.

LOue is a passion so forcible in our soules, as therein all affections are containned and comprised. Foure things there are that do torment our mindes, and that in such sort, as they seeme like the windes that trosse a ship vp and downe: to wit, hatred, loue, feare, and hope. These foure passions are in loue, and in such order are they there, as they can neuer be excluded thence. The Poets in their writings, haue left vs sufficient testimonie thereof, but much more is that which we feele and finde in our owne selues: Therefore, in regard of these foure affections, a man is hindered in iudgement, and so (by good right) is loue figured and set forth to be blinde.

The sixt discourse.

These foure, one after another in their severall degrees, doo occupie and labour the mindes of the amorous, and holdes them (as it were) in a continuall trauayle: for when hope listeth vp, feare and distrust castes downe agayne: looue makes a man imagine it a pleasure. but then some vnkinde crosse turnes is to greefe, and then he growes in hate of that which impeached him in his pleasure. But aboue all, that which procureth moste paine, is the priuate looue we beare to our selues, which at the first sight may seeme very straung: because he that looues not, hateth him selfe, as one affirmeth, and there is nothing more contrarie to looue, then this *Philastia*, which is nothing else but looue of our selues.

Notwithstanding, because I haue so found it by experience, I say, that he which looueth, and is not againe requited with the lyke, feeles nothing to him more insupportable, then to see him selfe misprised, not listned to nor regarded: for then
he

The sixt discourse.

he growes to contempte of himselfe, that he is not of any worth, handsome or gracious; but lothsome and vnfighly, when he beholdes another preferd before him, and he repulsed at the very first onset, then he laies all blame he can deuise on himselfe, alleadging these perswasions, that if he were of any desert, or any matter woorth affecting were in him, his mistresse would haue giuen him better entertainment, or else (at the least) would haue made some account of him.

And so much the more, as nature hath giuen vs a care, to prochase to our selues all aduantages and benefits, to the end, that what she hath brought forth, might encrease, and be encreased in the first intirnesse: euen so is greife the more hurtfull, when a man cannot reach to the degree of others affabilitie, and attayne those good partes necessarie to make himselfe affected, so that a man holding nothing dearer, then eniche himselfe with such graces, as are generally beloued and desired, fees an

The sixt discourse.

exceeding dislike, when he perceiues himselfe faultie, and some noted defect, makes him repulsed and not esteemed.

And it is very true, that we neuer know our owne imperfections, till we growe to desire and aduancement of our selues: for when we perceiue our crossing and con- strayning, then we doo finde more acknowledgment of our selues.

When a man keepes a piece of golde in his pursse or chest, he knowes not then the estimation of it, he sees it hath the couller, lookes very fayre, and hath the stampe impressed on it: but when he bringes it abroad, would deliuer it in payment, and sees it brought to poyssing, to endure the touche or sounding, and then it proues counterfeit by publique oppinion, why then he findes himselfe nothing enriched by the piece, but a matter which is vtterly vnaduantageable.

The tryall of a man, is when he makes offer of him selfe, and standes taxed to abyde good lyking or disgrace.

If

The sixth discourse.

If then he be refused, first of all he findes fault with his want of desert, because (indeede) we naturally holde it as a singular commendation, to be perfect in all partes, and beeing desirous of honour, we couet to be so esteemed by others.

It followes then, that a man in this case nothing accounted of, grieues because hee cannot compasse his intent, and sees no other helpe, yet well vnderstanding, that as he looues his mistresse for a certayne occasion, to wit, because she is fayre, gracious, gentle and honest: so should he (on his parte) haue somewhat wherby to gaine her loue, for loue groundes his foundation vppon some especiall cause.

Then when he sees he hath nothing good in him-selfe, whereby to attract mooue, and procure her affection toward him: then he growes out of all hope of compassing his purpose, then he becomes sad, melancholique, solitarie. Shunning the light and societie of men.

Neuer-the-lesse, as we can very quickly
make

The sixt discourse.

make our selues belecue, that there is some matter of worth remayning in vs, then hope yeeldes some mittigation: but comming then presently agayne to perceiue, that we are not of any reckoning, eyther because the opinion of people is diuers, and oftentimes a woman setteth her lyking on a man of least descent: alas, it is impossible to conceiue. how much the poore minde is then tormented, with continuall cursings & exclaiming on the houre of our birth. But what would such a man man doe, if he had a iudge there present to censure on his cause in loue? Doubtlesse he would conceiue some hope, that the goodness of his plea should be to his advantage, and so to compasse that by iustice, which otherwise by fauour is vtterly denyed him.

But the estate of a man dependes on the inclynation of his mistresse, she is of this humour heere, then she takes pleasure anon to be there, and will not resolutely determine on any thing, but still is chaun-
able

The sixt discourse.

able in her oppinions.

What remedie can the poore man apply to these moodes? he now intreates to proccede by her grace, and not in the iustice of his cause; his mistresse is the iudge, and himselfe standes for his tryall: he beginnes his plea, but she is become so humorous, as the more she is followed, desired and entreated, the further of flies she, closing her eyes, eares and hart altogether, farre dissenting from them of best crudition, who hate to be touchte with any act of vngentlenesse.

There are two wayes to winne a woman by, to wit, delectation, which makes her beautie esteemed, and so to be desirous of iouissaunce: of which kinde there be many, which seeme colde enough outwardly, eyther by course of nature in themselves, or deeming that they are fayre enough for them. The other is, when they are desirous of the beautie of the minde for then they make reconing of any good doone them, or of such as enter-

The sixth discourse.

taynes them with ciuill demeanour. But the mischief is, that the most parte are so curious of their bodies, bestowing so much tyme time in decking themselues like puppets: that they neuer thinke at all on the dignitie of the minde, and when they are with such, as would giue them some contentment in their thoughts, eyther because they are not capable of any good thing, or not willing to be therewith acquainted; they turne their heades asyde, contenting themselues with their delicate decking, to shew a good countenaunce, vse many circumstances, as also to be generally gazed on and pursued by many, that if now and then they vouchsafe so much fauour, as to listen the speeches of an honest gentle minde, they doe it but to be lookt at by others, and to carrie the reporte, that they are beloued and sought after, not minding at all what els is then sayde to them.

But as for them that are agreeable to their disposition, entertayning them with sportes and recreations: it falles out oftentimes

The sixt discourse.

tymes, that they are the veriest fottes, and most vnfurnished by nature, but in respect they be braue and gallant, they are the best welcome, and cheefest fauoured.

Nor let vs meruayle ouer-much heereat, because like must still agree with like, and the one should not mocke the other; therefore he that yeeldes them any courtesie, especially in publique, he must be very braue, for the goodlier man hee is, and costlier apparelled, the more do they imagine them-selues to be honoured, when they are followed and fauoured of any such.

Now they that carry another respect, then to be Lackyed by liueries, or helde with friuolous discoursings, or in them-selues to declare any other behauiour, then may beseeme their modestie and discretion: it is hell to them to be otherwise solicited, for if they desire entertaynement by any, they must then be such as themselves are, respectiue of a maidens good fame and reputation,

The sixt discourse.

reputatiō: for when any other language is vsed to them, then agrees with their liking and vnderstanding, they quickly finde meanes to leaue such companie.

But if we come a little nearer, to consider the behauiour of these nice ones, & what pickt ceremonies they vse in their courtines, we shall beholde the onely follies in the worlde: one will stand a whole day vpon his protestings: another shewes his rings, playes with his mistresses glooue, or prayses her apparell, and prooues himselfe a very sottie when all is doone: but if they attayne to more priuate skirmishing, that I meddle not withall, let them there doe their deuoire as they may, and let their mistresses then censure of their deseruing.

As for their discoursing together, it is to detract one heere, and prayse another there, to commend one maydens perfections, & condemne the demeanour of another: so that were their amorous orations well listened

The sixt discourse.

ned vnto, we would greatly lament their wonderfull indiscretion.

I haue beene in place among wise and reuerend persons, where I haue noted good discourse hath bene broken off, by such as entercoursed in this idle manner, mocking and scorning, when better behaviour should be vsed.

One beginnes, and takes his mistresse by the hand, to count how many ringes she hath on her fingers, talking of some place where he sawe her in former tyme, requesting renewing of olde acquaintaunce: or others, of other matters, such as best is fitting their humoures: then beginnes the confusion of ciuilitie, the thawe of modestie, and such things conferd on, that might better beseeme silence. Ye shall haue another, who fayne would entertayne the tyme with some honourable discourse, such as deserueth to bee heedefully regarded: and he is hindred by anothers vayne dalliaunce, that neuer is satisfised in his fonde behaviour, making no spare of place or companie

The sixth discourse.

companie, but euerie where discouering his follie and simplenesse. Another comes in hast, and he hath some secret to disclose, which makes the women flock about him immediately: & what is this secret? but that is admitted into such a Ladies fauour, and hath receiued such and such instances of her kindnesse towards him.

Some of these coy wantons, haue their onely delight in walking abroad with a stately pace, lending their eyes about on euery side, to marke who notes them: and I know no other reason they haue for this behauiour, but that their fine feete might be gazed at, their gay looks commended, and their braue apparell praysed.

If they stand at home in their doers & haue any of like disposition to accompany them: they will seeme as if they talked on some very weightie matter: when eyther it is of their pryde, or quipping and girding such as passe by them, and no man or woman can goe along the streete, but they are still prepared for their gecks and tauntings.

Others

The sixt discourse.

Others there be of a different nature, that pretending loue to men, yet coole when they should kindle them: and kindle when they should coole them: one while they giue them so good looks, as no one can desire better, then (in meere despight) they will stare so straungely, as if they had neuer seene them before, counterfeiting their deuises so cunningly, one while so lothe, then agayne so forward: as if they were to treat on a peace betweene two nations, as heeretofore our auncient women of the *Gauls* did, who seemed not so slacke in a case of importaunce, as our women (at this present) in thinges of no value at all.

And one storie of their valour I am content to alleadge, to stirre vp and encite our dames at this day to immitate them, and contrariwise, to shun and flye all wordly vanities, and heere will I set it downe breefly in writing, as I haue heertofore read it in the *Romane* histories.

Before the *Gauls* passed the mountaines
K. of

The sixt discourse.

of the *Alpes* continuing in those partes of *Italie* where they had long remayned, there happened such a great and violent sedition among them: that at length it extended to ciuill warre.

But what then did these generous women of *Gaule*? euen as the two armies were meeting together, they stept in betweene them, and taking their cause of difference in hand, they censured thereon with so great equitie, and so well to the liking of cyther side: that it procured looue and good will naturally betweene Cittie and Cittie, house and house, as since then, they haue held an especiall authoritie, not onely well thought on by their husbandes, but likewise allowed in the iudgement of straungers.

I could easily recite many other examples, concerning the continencie and modestie of the auncient dames of *Gaule*, and other straungers: were it not I stand in feare, that diuers now liuing would be displeased therewith, because (to their shame) they

The sixth discourse.

they went so farre beyond them in all the partes of vertue, as in modestie, shamefastnes and chastitie, yea, they haue beene exceeded by very pagan women, who had no knowledge at all of the truth. For I know very well, that the most of our women of these times, couet nothing more then to be flattered: so that to vse speache agreeable with their lyking, it must be in comparing them to Courtiers and their betters, numbring their vertues, though they haue iust none at all, or despising others in regard of their singularitie. And if question be made of entrance into their discoursings, why then it is a demaunding of some newes: such a one is to be maryed: such a one hath giuen chaynes and iewelles to his mistresse: She is very gallant: she hath such a new fashioned garment, with other such like peeuish prating, which yet they account as excellent, and meete to be compared with *Appollos Oracles*, because therein consters their onely pleasure

The sixth discourse.

But when any Lady or Gentlewoman happens to be thus solicited, let me aduise them, as I would doe all other, by the courageous and vertuous answere of *Gorgia* daughter to *Cleomenes* King of *Sparta*, who when a straunge courtier, tripping before her softly and delicately, came and offered to imbrace her: she rudely thrust him away saying: *Back bold sir, knowest thou not the worth of a womans credit?* this example is sufficient for vertuous women, to repulse the effeminate follies of men.

But men of good mindes despise to conferre so ouer familiarly with any, respecting aswel their qualitie, as their honor and modestie: remembring withall, that bashfullnesse forbids answeres to vnseemely questions, & commonly, the inward disposition is witnessed by our woordes.

Yet will I not denye, but there may passe speeches both merrily and modestly, such as a chaste eare may heare, and answer without offence.

V Which if men on their behalfe would
be

The sixth discourse.

be more familiar withall: they should
finde women not so curious and
straunge, when they breake the
ycc to them of their
amorous pur-
poses.

FINIS.

